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In This Issue: Should Grand Master's Terms Be Lengthened?

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*Let me live my life from year to year,
With forward face and unreluctant soul;
Not hurrying to, or turning from the goal;
Not mourning for the things that disappear
In the dim past, nor holding back in fear
From what the future veils; but with a whole
And happy heart, that pays its toll
To Youth and Age, and travels on with cheer.
So let the way wind up the hill
O'er rough or smooth, the journey will be joy;
Still seeking what I sought when but a boy,
New friendships, high adventure, and a crown,
My heart will keep the courage of the quest,
And hope the road's last turn will be the best.*

—HENRY VAN DYKE.

NEW ENGLAND MASONIC CRAFTSMAN

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PHILIPPINES Massachusetts has severed fraternal relations with the Grand Lodge of the Philippines, acting in concert with the United Grand Lodge of England, and the Grand Lodges of Scotland and of Ireland.

The reasons for this step lie in the arbitrary action of the Grand Lodge of the Philippine Islands in chartering lodges in China where the above mentioned Grand Lodges have heretofore had jurisdiction, without consultation with them, and with the ultimate object of bringing into being a sovereign grand lodge of China.

It is to be regretted that controversy has arisen in this matter and the drastic act of the severance of fraternal relations made necessary; yet if a Masonically young country like the Philippines chooses to adopt an attitude which deliberately flouts the rights of others, it must expect to pay the penalty of a short-sighted and ill-advised policy.

It is generally recognized that within certain territories sundry rights and prerogatives accrue to the parent grand lodge of Freemasons functioning therein and a decent respect for its opinions and privileges is no more than common Masonic courtesy. If the members of the fraternity in China are themselves sufficiently strong in sentiment, knowledge and numbers to seek a grand lodge of their own, without doubt the good offices of the older bodies could be secured and their co-operation amicably arranged for. The establishment of such a grand lodge, however, is a very important matter and should be a *fait accompli* only after mature deliberation and a most careful consideration of all the elements entering into so significant an undertaking.

Chinese ideas and philosophy, best illustrated in the strong family relationships existing in that country, lend themselves particularly to the practise of Freemasonry. Chinese character is basically sound. The country has suffered greatly at the hands of foreigners. Its coastal sections have been exploited shamefully by "foreigners." The race has a just grievance against the Western powers. In its own way China wins ultimately, however; the defensive battles she has had to fight for centuries have almost invariably been thrust upon her, but absorption of the "conquering" powers ultimately strengthens the nation. China can never be conquered. If the Chinese nation can be opened up, as it already has been in certain sections, to the teachings of Freemasonry, it can become a powerful ally to the Craft.

While the action of the grand lodges above mentioned, even if apparently necessary, is to be regretted, it is hoped that good counsel will finally prevail, that our Philippine brethren will recognize their untenable position and retreat from a stand which cannot be

defended in Masonic law or equity and which will be injurious to their own best interests as well as to the Masonic world at large.

In another column of this issue we reprint a synopsis of the situation from the point of view of California, which jurisdiction has always been in close contact with the Orient.

FAITH In the days through which we are living disturbing factors of a profound nature are affecting all men's lives and through them the lives of others dependent upon them. Evidence is accumulating in abundance of the failure of man-made laws and restrictions; the load of care and responsibility thrust upon every living soul is proving more than many can bear.

In this hour of trial it is instinctive for reasoning minds to seek something above and beyond the soul-deadening effects of stifling governmental restrictions imposed, often with good intentions, by an authority apparently lost in a maze of contradictory complications and experimenting with plans and formulae which tend to destroy the fruits of centuries of upbuilding and a civilization based primarily on the fundamental rights of man.

Who is right? The executive authority which seeks to re-make the entire fabric of the nation's social and economic life overnight, or the man or group who advocate cutting out the unwholesome growths which have attached themselves to the body of society, making it unwholesome and sick unto death, by a more gradual process?

When an individual is sick the physician is called in. Similarly when a whole race is ill remedies are necessary. The question in the present instance is: will homeopathic doses cure the patient or is the major operation now being performed likely to cure the patient—or kill him?

Anxiety attending the present case is natural. There is genuine worry and alarm. If everything turns out well the changes in fundamental practices being imposed upon this nation will have justified themselves; but there is doubt in the minds of many as to the success of the operation.

In the light of this doubt and insecurity the importance of a spiritual regeneration is not to be overlooked. The so-called Oxford group now visiting the United States with its advocacy of the shredding of all superfluities of life in human contacts and a return to the simple doctrine of common honesty, straightforwardness and complete surrender to the influences in-

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Lengthening Grand Masters' Terms?

A Monthly Symposium

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GRAND MASTERS' TERMS

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston, Mass.

UNDER a slightly different title the matter of length of terms of grand masters was discussed in this column several months ago. By the interest manifested it is surmised the subject is a live one and possibly in some jurisdictions an issue.



Here in Massachusetts there seems to be no complaint with the present arrangement whereby the grand master is elected annually, but by re-election serves three yearly terms. The advantages of a term longer than that of one year are obvious for no man, however proficient in the art of guiding the Craft, can get thoroughly

settled into the harness of his high office, put into effect any constructive policies he may have, and see their effect in the shorter term. On the other hand, should by any mischance a misfit appear, and such is not at all an unprecedented happening, the remedy exists for his elimination at the expiration of his first year in office.

It seems to this writer that the whole matter of the term of grand master depends entirely upon the fitness of the man for the office. Given a field to choose from: of high grade, earnest, devoted men, willing to accept the very grave responsibilities accruing to the highest office in the gift of the Craft, and to give to that office outstanding service, they should be permitted to "carry their designs into execution."

There is always the balance wheel of grand lodge itself to support him and to thresh out problems continually arising: a hundred or more men who have been deemed worthy to occupy the East—rulers and governors all. With such a splendid organization to lean upon, he would indeed be an arrogant man who would seek to thwart their known desires or pervert the functions of his office in other ways.

Three years or more are not too long a time for a grand master to hold office. Here in Massachusetts the plan has thus far worked admirably. If the newer grand bodies will learn from these older ones, where Freemasonry and all its various problems have been subject of earnest and devoted study for centuries, they will discover that almost every question coming up has been answered before, and a wealth of precedent in Masonic jurisprudence exists which is invaluable.

Human nature is pretty much the same everywhere. Grand masters as arbiters of the will of their fellows, freely nominated, and in most cases unanimously elect-

ed to a voluntary unpaid service of great responsibility should be given every opportunity to put into effect their policies. In most cases these policies will square with past performances and be largely a following of precedent. If the surging ambition of some office-seeker prompt him to try to upset an established routine which has been found satisfactory, watch him. Freemasonry is a slow-growing plant, needing careful and conservative nourishing by capable hands. Pick only the very best men for grand masters, support them fully in all sound policies and give them time to get properly settled into the job. One year is too short, two years is better, three are preferable if and when a wise counselor and just administrator is chosen.

COULD TERMS OF GRAND MASTERS BE ADVANTAGEOUSLY LENGTHENED?

By J. A. FETTERLY
Editor *Masonic Tidings*, Milwaukee

HERE is one subject this writer regards as of prime importance, and one that is deserving of serious and thoughtful consideration.

At the beginning let it be said that we heartily and enthusiastically favor re-election for grand masters at least once, if not more. If he is a good grand master, and there are some, he thus has an opportunity to do some really constructive work. If he is a poor grand master, and there are some of these, he is thus given opportunity to prove his lack of worth and ability beyond dispute. If he is only so-so as a grand master, and the majority



fall in that class, no harm will be done by giving him a second or third trial.

The arguments in favor of more than one year's service for a grand master are, to our mind, so apparent as to make needless their repetition.

All grand masters approach their task with some fear and trepidation. The responsibility awes them. They do not know well those with whom they must work. They only have a cursory knowledge of the Masonic problems in their state. Many other factors serve to awe and appall them. They are so busy acquainting themselves with the hundred and one details of the office, that it is usually months before they can give thought to the carefully thought-out policies that were in their minds when they assumed the office.

The weakness of the system or custom which limits them to a one-year term is then observed. By the time they feel themselves ready to inaugurate policies and plans, their year is approaching its close, and there is

no time even to begin putting them into effect. Almost before they get their chair of office warm, they must vacate it for their successor.

Many of the grand jurisdictions, Massachusetts, New York and others of like standing and importance, already practice re-election of the grand master for one or more times. It was only a few years ago that a southern state had the same grand master for 36 years. Possibly that is going too far in the other direction, but it is to be noted that the Craft in that showed as much growth and progress as it did in any of the sister jurisdictions.

In Wisconsin, while there is no law or rule against re-electing a grand master, none have been re-elected since 1890. There is a constant, year-by-year accession of new blood to the office and we know, from the testimony of at least two of them, that they left the office with a feeling of ineptitude and impatience, almost of failure. As a matter of fact the two in question were really good men and good officials. Probably because they were good, they saw so much to be accomplished if they but had more time.

The only argument we ever heard against two or more years for a grand master was the plea that it would discourage the other officers in the "line to have to wait so long. It's always well to honor worthy, hard-working brethren—but not at the expense of the best interests of the Craft in general.

FAVOR ONE TERM

By WM. C. RAPP

Editor *Masonic Chronicle*, Chicago

THE first argument in favor of longer terms of office for grand masters, and the one most generally used, is that the experience gained by a grand master during his first term of office enables him to function with greater efficiency and benefit to the fraternity during succeeding terms. Theoretically this is reasonable, but if a man is not thoroughly conversant with the routine duties of the office after having served for a number of years in subordinate positions, it is either his own fault or because his predecessor has failed to co-operate with him.

Confronted with the knowledge that at the end of one year the grand master will be required to give an account of his stewardship and relinquish his authority, he will immediately proceed to carry out his plans. With a longer period before him there is danger that procrastination will dull the edge of his energy. He may not deliberately neglect his duties, but there is a decided difference between forthright action and watchful waiting. More than one grand master has comfortably slid through a second term of office.

Grand masters should be, and usually are, busy men of affairs. Men of this caliber will not serve for many years while going through the grand lodge line and then perform the strenuous and time-consuming work inevitably attached to the position of grand master for a number of years. It is unreasonable to ask them to do so, even if they are willing to do it.

In every grand jurisdiction there is plenty of good material for grand masterships, men who by their ability, faithful and long service to Freemasonry, and their knowledge and devotion to the principles and ethics of the Craft, are well fitted to wear the purple of the fraternity, and are as much entitled to recognition and honor as those who have been selected for the position of grand master. True, no one has an inherent right to expect these honors, and the position of grand master does not exist for the purpose of creating past grand masters, yet if the honors are passed around among as large a number of brethren as possible, it will prove an incentive to greater efforts in behalf of the institution by a larger number of brethren.

It is significant that in this country four out of every five of the grand lodges elect a new grand master each year, apparently signifying this practice to be of greatest benefit to the fraternity.

Maryland has been the outstanding example of long terms for grand master, Thomas J. Schryock holding that position for more than thirty years. His successor, Charles C. Homer, declined to serve more than two years, making the following statement to the grand lodge: "A longer term than two years would, in my judgment, enable the grand master to build an invincible machine, were he so inclined, and, furthermore, a longer tenure in office would deter the ambitious and active brother from seeking preferment in this grand body. Hence, I do not feel that there is any real justification for a longer term of office than two years." In spite of this his successor served as grand master for some ten years. In 1932 Grand Master George R. Gorsuch expressed similar views when he declined re-election, saying that he firmly believed that a term of not exceeding three years a grand master would be for the best interest of Masons in Maryland.

Taken altogether, we are of the opinion that for the well-being of the institution one year as grand master is enough for any individual, no matter how able he may be.

MUST YIELD TO ACTUAL CONDITIONS

By JOSEPH E. MORCOMBE

Editor *Masonic World*, San Francisco

COULD Terms of Grand Masters be Advantageously Lengthened?" Such subject has been fitfully discussed for many years with the usual result of showing a great gulf fixed between an ideal condition and that which has proven practical.



The majority of American grand lodges change their official heads yearly. The disadvantages of such frequent shifting is at once apparent. The brother called to the Grand East, knowing that his activities must be crowded into a few brief months, finds himself subject to severe limitations. It requires more time than is of his

entire term to become really acquainted with the Craft situation in his jurisdiction, much less to ascertain what is necessary for possible amendment or to insure progress.

EDITORIAL

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spired by the example of Jesus Christ is making a strong appeal to some of the sanest thinkers of our generation. Certainly relief must be had from the mental anguish through which people are passing if the whole fabric of our social life is not to be destroyed and revolutionary consequences ensue. The experiences of these visitors from abroad is worthy of careful consideration for the hope held out by their creed.

Faith in abundance is sorely needed to pull this nation through its present unparalleled emergency.

SIDE In a recent article Delmar D. Darrah, an able **SHOWS** Masonic writer and intelligent observer of present day trends, raises the question of the need of the various "side shows" which in increasing numbers have attached themselves to the Masonic fraternity, apparently without let or hindrance, during recent years.

He commends in unstinted terms the Scottish Rite and York Rites as an essential part of the full structure of the Craft, but what he has to say of other organizations of boys, girls and others is not complimentary to them nor to the Craft for permitting them to exist.

There is much truth in what Brother Darrah says. In recent years we have witnessed a surprising growth of organizations, promoted by individuals whose motives may have been of the purest but whose methods have been questionable. Having as a prerequisite to membership the connection of some member of the family with the Masonic fraternity these organizations have flourished to a considerable extent, and the normal interest of Masons in their own lodges diffused.

It is, of course, complimentary to the Craft that others seek to copy it. But there is danger that the scattering of Masonic energies in byways will turn out to be a source of ultimate weakness.

It would be interesting to have a financial statement of some of these side show orders to see what becomes of the very considerable amount of revenue flowing into their treasuries. The promoters in many cases are men of not particularly high standing in Masonry and the probability is that in some cases at least the pleasurable task of promoting has not been entirely unprofitable.

While Grand Lodge does not need advice as to the conduct of its own affairs, it would seem that a more careful scrutiny of these organizations, their methods, and the use made of all possible Masonic connections with a view to their suppression would be of distinct service to the fraternity at large.

It is necessary for the brother thus elevated to find and follow the line of least resistance. This generally takes form in a round of lodge visitations. Usually one reading an annual address finds largest space devoted to a list of lodges honored by presence of the grand master. This may, in some instances have a reviving influence on the weaker bodies, with the spurts of activity and renewed interest following. But it is rare indeed that one can discover anything of a constructive policy formulated and carried through. Indeed, such a thing is not possible within the swift passing year of office.

Another consequence, regrettable and injurious, is the shirking of disagreeable questions. Almost every grand master is faced by problems that require close analysis and firm decision. But why, argues the puzzled official, should I be the one to judge in such matter, at the probable cost of personal popularity? So the annoying affair is pushed into the background. If mentioned at all it becomes a part of the legacy handed on to a successor, who in turn finds it easy to evade responsibility. If the term was for more than one year such evasions would not be likely; each grand master would be expected to clean up his own difficulties and pass on a clean slate.

Yet if it were seriously proposed to lengthen the term of the grand master there would at once arise a very real difficulty. Most of those who are accounted eligible for the highest honor of the Craft are busy men. They are chosen during the period of highest activity, when striving for reputation and a sufficient income in the professions or for success in business. It is seldom that one is elected who has sufficient of this world's goods, and a consequent leisure, to give any long time to the service of Masonry, however great may be his love for the fraternity. As it is the one year, as given, represents a very real sacrifice, requiring extra exertions to make up for the period thus lost to the work of life.

Perhaps a plan could be evolved whereby brothers who had reached the age of retirement, after a successful business or professional career, could be chosen as grand masters. At least this might be done occasionally, allowing a catching up on official arrears. In this way a larger experience and a greater knowledge of Masonry and its place in the world would be brought to the service of the Craft. But here again the long line of brothers who hope for the final distinction would be fretted over longer periods of waiting and the lessened chances of promotion. The ambitions of those who expect to wear the past grand master's jewel and ornate apron would protest any suggestion for lengthened terms.

A continued policy, to be pursued by men of different aptitudes and mental qualities, could conceivably be worked out. But that is another story, and beyond the scope as it is beyond the space of this present discussion.

After Ten Years

By EDWARD S. ELLIS, A. M. Past Master Trenton (N. J.) Lodge, No. 5

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One sultry afternoon in August, 1869, I was sitting in my parlor drowsily reading the daily paper, when I heard a quick step upon the porch, followed by the tinkling of the bell. Without waiting for the servant to answer, I stepped into the hall and drew the door open.

I saw standing before me a man in middle life, plainly but neatly dressed, of sandy complexion, smooth pock-fretten face, pleasing expression and a striking brightness of manner.

"Good afternoon, sir," he said, with a half military salute; "are you Mr. Ellis, master of Trenton Lodge, No. 5?"

I replied in the affirmative.

"Then I have to say that I am a Mason in distress and have come to you for help."

At that I invited him to enter. Seating myself in front of him, I subjected him to rigid examination, with the result that I found him one of the brightest Masons I ever met. He could have presided over any lodge, and conferred any and all of the degrees without the slightest hitch. Satisfied on this point, I asked him to tell his story.

"It is a long one," he replied, with a smile, "but I can promise you it is interesting."

"I am sure of that," I said, settling back on a sofa, and placing a large chair at his disposal; "don't omit any particulars."

Nearly two-score years have passed since I listened to one of the most remarkable stories I ever heard. I took no notes of what my visitor said, and it is quite possible that I may slip on a few minor points, such as names, but the narrative itself will remain with me as long as I live. I was impressed by the man's candor, his intelligence and his apparent truthfulness. I have never doubted a single thing he told me.

"My name is John Wilkins," he said, "and my home is, or rather was, in Knoxville, Tennessee. Having told you that much, I must go back ten years before the breaking out of the Civil War. It was in 1851 that I was a passenger on a steamer going up the Mississippi to my home. I was in good circumstances, being the owner of a prosperous grocery, and was the father of two boys and a daughter. Several years previous I had suffered from small-pox, escaping death by a hair's breadth, but at the time I have in mind I was in superb health, with a natural flow of spirits, and, if I must confess it, not quite fully over a certain wildness of conduct at which I now wonder, though I cannot say that it ever involved me in serious trouble.

"One cold, drizzly afternoon the passengers on the steamer were thrown into a panic by the discovery that a man in one of the cabins had broken out with small-pox. A dozen of the most excited demanded of the captain that he should put the unfortunate fellow ashore and leave him to die in the woods.

"Being immune, I made a stealthy visit to the cabin of the sick man, and discovered two important facts. He unquestionably had the disease, but he had had it

for several days, and was convalescing. He might be considered out of danger, so far as he himself was concerned, but, as you know, the risk from contagion was as great, if not greater, than before.

"The second truth that came to me was the discovery that the man was a Freemason. I assured him he would be taken care of, and hold him to give himself no anxiety on that score. Promising to come to him again in a short time, I slipped out of his cabin, without attracting notice, made my way to the deck, where the captain was standing near the pilot house with a score of men, pale, swearing and more excited than ever. He was awed by the display of anger and deadly resolution on the part of the mob. I listened for several minutes before I could get the run of the talk. The men were demanding more fiercely than before that the boat should be turned to land. He was arguing and protesting, for his soul revolted at the unspeakable brutality of the thing, but he could not withstand them.

"Oh, well," he exclaimed with an impatient oath, "you are a set of infernal fools; but since you insist on it, I'll do it."

"I knew what he meant and my blood boiled.

"You'll do *what*?" I shouted above the din and confusion.

"Why, set this poor devil ashore and let him die alone in the woods," replied the captain, purposefully giving this extra twist, as may be said, to his rage.

"By the Eternal!" I shouted, "the first motion you make to do that I'll shoot you dead in your tracks."

"I had my pistol in my hand and brandished it over my head. My words, looks and manner were for the moment like a bombshell. I backed off, weapon in hand, and before the mob could recover and attack me, I shouted:

"The sick man is a Freemason! Brothers, rally to my support, for never was one of your brothers in sorer need of it."

"Well, sir, you ought to have seen what followed. Other passengers were swarming on the upper deck, drawn by the magnet of a danger that threatened them all. There must have been nearly a hundred of them. On hearing my appeal, they began breaking apart, pushing away from one another and many of them grouping around me, until two parties, about equal in numbers, faced each other on the deck. I had stepped nearer the captain, and my new friends followed me. He was somewhat bewildered by the suddenness of everything, but he kept his head pretty well.

"I don't believe there was a man in either party who did not own a pistol or bowie knife, and not a few displayed both. There were pale, resolute faces among those merchants, planters, and gamblers, and they glared like tigers at me, my friends and the captain.

"God! this is awful," said the captain to me in a scared undertone.

"Don't you fear," I assured him; "this is *our* fight: you have nothing to do with it; leave everything to us."

"Now, I think I may take credit to myself for seizing the psychological moment for executing a coup. As sure as the sun shines there would have been one of the bloodiest and most desperate fights ever known on the Mississippi within the next few minutes had I not faced the scowling mob and raised my hand.

"Friends," I called, "there is a man in one of the cabins who has the small-pox, and the fact that he is getting well won't lessen your danger for several days. You have the right to protect yourselves against that hideous disease, and you can do it better than by dumping the poor fellow on the banks to die like a rabid dog. I have had the small-pox; I am not afraid of it; I will go into his room and nurse him; the servants can bring the food to a certain point safely removed from the cabin, and when they are gone I will come out and get the food; no medicine is needed, for the time for that has passed; the man will be completely isolated, and none of you will be in the slightest danger. What do you say?"

"Well, I had captured them. The crowd broke up, moving slowly here and there, all fraternizing, while some of those who had been the most insistent for the commission of the dreadful crime shook me by the hand and declared they never meant what they said. None the less, they still would have insisted upon marooning the sick man, had I changed my mind and refused to go into his cabin.

"The promise I made was faithfully carried out. The patient never knew from me of the scene on the upper deck, though I think it likely it reached his ears afterward from another source. I sat in his room for hours, reading and talking and doing all I could to cheer him. He really didn't need anything of that nature, for the most exhilarating physical condition in which any person can be placed is that of convalescence. You get used to high health, but convalescence is new, thrillingly comforting and delightful, and by the time you become somewhat accustomed to it, its exquisite pleasure deepens and intensifies.

"I never saw a man improve more rapidly than my friend. Of course we exchanged names, and before I finish you shall learn his. Neither of us had ever heard of the other, but that we became the warmest of comrades was inevitable. It is said that the one who does a kindness to another feels tenderer toward him than does the recipient toward the other. This man was an educated gentleman of the highest honor, and was filled with profound gratitude. He did not gush, but merely thanked me, adding:

"I hope you will never be in trouble, but should such be your lot, you may command me to the death. Remember that," he added with solemn significance.

"When we reached Louisville my friend was substantially well, though the marks of his disease would show for a long time, and it was hardly prudent for him to venture out, except when absolutely necessary. My intention was to leave the steamer at the point, attend the some business matters in the interior, and to reach my home in Knoxville in the course of a couple of weeks; but I thought it best not to part company with the gentleman, who was too considerate to express the wish that I should stay by him any longer. His face lit up with pleasure when I quietly told him my intention to see him through to his home.

"At Louisville we had to change steamers. The captain of the new boat was a Freemason, and when I told my story to him, he promptly gave all the help needed. Arm in arm we two walked upon his boat at midnight and went to our cabin. No other person besides the captain had a suspicion of the truth.

"By the time we reached the landing where my friend was to leave the boat he was well, though the discolorations on his face, of course, were plain. I had accepted his invitation to go home with him. He wished me to make him an old-fashioned visit, but I assured him I could stay only one night. He would not consent to this until I promised to use the first chance to spend several weeks with him. It was my intention to do so, but somehow or other the opportunity never came.

"He was expected, and his negro coachman was waiting for him. We were driven to one of the finest residences I have ever seen. He was a man of wealth, of culture, and of refinement, and was well known throughout the state. I never received kinder or more hospitable treatment than from him and his wife and daughter, of whom any husband and father might be proud. Late at night, when we sat alone in his drawing-room, smoking and chatting, he suddenly asked:

"And how much do I owe you, Mr. Wilkins?"

"I took out a bit of paper and pencil and figured for a minute or two.

"As nearly as I can make it, it is six dollars and fifty cents," I replied; "that is the extra fare for going somewhat out of my way."

"He took his pipe from his mouth, smiled and shook his head.

"That won't do."

"Why not? Can you make it any different?" I asked.

"It is a hundred dollars at least. That will never repay you. Who would have done as much for me as you have done?"

"You for me: are we not brother Masons?"

"He looked calmly in my face and smoked for a minute or two in silence. He saw I was in earnest, and without speaking paid me my extra fare to and from Louisville. With the rare tact which was natural to him, he made no further reference to my services.

"The next morning I bade him and his family goodbye. Just as the coach was starting for the landing, his daughter hurried out of the door and placed a sealed letter in my hand.

"Father says you are not to open that till you get home," she said.

"I nodded and promised as I shoved it in my coat pocket. When I broke the seal a fortnight later, the first thing that caught my eye was a hundred dollar bill. Pencilled on a sheet were the words:

"If it should ever be in my power to do you any favor, of no matter what character, I beg that you give me the opportunity."

"Bear in mind that all this took place in 1851. Ten years later came our great Civil War. You people in the North know nothing of what we suffered in the border states, nor indeed, do the people of the South itself, though they have had to drink the cup to its dregs. But in Knoxville, as in certain parts of Kentucky and Missouri, it was unadulterated hell, for the Secessionists and Unionists were about equally divided. It

grew hotter and more frightful every day. It the same city, the same street, the same square, the same house, men met who were eager to spring at one another's throats and were only waiting for the chance to do so. I was a pronounced Union man from the start, and my two boys, one of whom was just old enough, enlisted in the Federal Army. I stayed at home to look after my business, or until the necessity for my leaving should become more urgent. After a time the Secessionists gained to a large extent the upper hand. Parson Brownlow and a few of us used to meet secretly and discuss and decide upon the best course to follow, if, indeed, any course was open to us other than to abide our time.

"Some of the hotter-headed Unionists began burning bridges in different parts of the state with the purpose of harassing Confederate military movements. This continued after a number of them had been shot, and it was proclaimed that any one found guilty of the crime would be punished with death.

"Hardly a day passed that men were not arrested on the street charged with bridge burning and thrust into jail. One day, just as I came out of my house, I was taken in charge by two soldiers in command of a corporal and hustled off to jail. When I was thrust into the suffocating place, I found more than sixty of my friends and neighbors all charged with the same offense."

At this point in Wilkins' story I interrupted him. "See here, my friend, the war is over and you needn't be afraid to tell the truth. *Did* you help burn any of those bridges?"

He chuckled.

"No; I was innocent, though if they had waited two nights longer I should have to plead guilty in order to be honest. We had a big scheme on foot, but one of our number betrayed us. I know who he was, but will say nothing more, for he has been dead several years, and it was well, also, that I make no reference to the manner of his taking off.

"If it be conceivable, matters grew worse. They kept bringing more prisoners and shoving them in upon us, until we hardly had room to move about. Finally, Parson Brownlow himself was fairly thrown into the big room with us. Well, he was a character. He could pray harder, sing louder and use more sulphurous language toward the Secessionists than any ten men north and south of the Mason and Dixon's line. The style in which he denounced the Southern Confederacy and all the leaders in it from the President down, made one's hair fairly raise on end. I can see him now, as the gaunt, spare preacher stood up among us, his eyes blazing, while he rolled out his denunciations and called down the vengeance of God upon the enemies of the Union. Then he would tell us of our duties to one another as well as to our country. I have seen the tears course down his cadaverous cheeks while thus pleading with us to lead pure and Godly lives. Then all at once he would break out with his strong and not over musical voice into one of the sweet, grand old Methodist hymns, followed by a prayer, like that of some inspired prophet of old.

"One favorite expression of his was that we who suffered imprisonment or death for our principles were doing our country as much good and were as much

martyrs for the Union as if we fell in battle. He drove that truth in upon us, seasoned with assurance that those at whose hands we suffered, should receive full punishment, not only in this world, but in the life to come.

"We had been in prison only a few days when an orderly came to the door with a slip of paper in hand, and called out in a loud voice the names of two of the prisoners. They rose to their feet.

"'Come with me,' said the orderly: 'the provost-marshal wants you.'

"They followed him out of the door. A few minutes later we heard the discharge of several guns, as if fired by a platoon. We looked at one another with scared faces. All knew what it meant; our two neighbors had been shot. Whether they had taken any part in bridge burning I do not know. Evidently there had been a secret investigation, and they had been pronounced guilty.

"Precisely the same thing took place the next day and the day following that. Since no one could shut his eyes to the fearful truth, it was the custom in each instance for Parson Brownlow to offer up a prayer, denounce the Confederate authorities in his red-hot fashion, while the victims shook the hands of all in turn. Then they went and met their fate like heroes.

"We prisoners received visitors now and then, our jailers making no objection, for no harm could follow from such calls. I remember a mild old Quaker who came every day. He spoke kindly to all of us, sometimes bringing us delicacies or messages from our families and friends, and bearing away such messages as we had to send. His visits were the only rays of sunshine that pierced the woeful gloom, and he was feelingly thanked over and over again for this thoughtfulness.

"One day I pencilled the following words on a small piece of paper and handed it to him.

"'The man who befriended you ten years ago when you were taken down with small-pox on a Mississippi steamer is now in Knoxville jail unjustly charged with bridge burning.'

"'Will you be kind enough to mail that for me?' I asked, handing the paper to him. 'Read it first.'

"'He deliberately adjusted his spectacles, held the slip at arm's length and carefully read the line or two.

"'I don't know,' he replied: 'these are troublous times, my friend; those few words may mean more than they seem to mean. The authorities allow me to visit thee and thy friends on the understanding that I am to take no unfair advantage of the opportunity.'

"'I give you my word of honor,' I said, 'that the words have no other meaning than what they show on their surface.'

"'He hesitated for a moment or two and then cumpled up the paper and shoved it into his waistcoat pocket, with the remark:

"'I cannot make thee any promise, but I will see what I can do.'

"The summary executions went on as before, with the same horrible detail—the calling out in a loud voice of two names, the farewell and shaking of hands, Parson Brownlow's prayer, with a few words of exhortation and the promise to look after the families of the victims, so far as it should be possible to do so, and

then a few minutes after the doomed ones had passed out the whole company burst into singing 'The Star Spangled Banner.' One object of this was to drown the sound of the volley which we knew would soon be fired. We became so accustomed to the report that we knew just when to expect it; but sing as loud as we might, we never failed to hear the awful crash which pierced the walls of the jail.

"You cannot imagine the breathless hush which came over us when the door opened and we caught sight of the orderly with the little slip of paper in his hand. When the names were pronounced, the scene which I have described invariably followed. It is said that men can become accustomed to anything, but that tomb-like pause as we concentrated all our faculties upon the dread form as he was about to pronounce the doom of two of our number never lost its deadly intensity. There was always a moment or two when I do not believe a man in the room breathed.

"One dismal, drizzly morning, when we were all shivering with cold, the messenger of fate seemed to shout with more fiendish loudness than ever before.

"'William R. Jones and John Wilkins.'

"When the solemn hush ended we began shaking the hands of those who crowded around us.

"'Well, boys,' I said with a mirthless smile, 'my turn has come. Good-bye!'

"'Remember,' fairly shouted the parson, 'you are dying as much for your country as did your comrades at Manassas and before Richmond. This can't go on much longer; these hell-hounds will soon run their race and God will smite them in His wrath.'

"It seemed to me that the parson put more action into his prayer than usual, while the scowling orderly stood at the door and impatiently awaited the close of the exercises. As I finally passed out, I heard the strains of our national song, sung with a heartiness and vigor that thrilled me through.

"The orderly walked in the direction of the provost-marshal's office, with me just behind him and my neighbor at my heels. The provost was a large man, whom I had known for years as possessing a furious temper. He was very profane and one of the fiercest ones of the Secessionists in the state. When I entered his office he was savagely smoking a huge cigar, the smoke of which partly obscured his flaming features. Glaring at me as I halted near the door and looked at him seated in front of his desk, he fairly shouted with sulphurous oath:

"'I should like to know what *that* means!'

"He held in his hand, which shook with anger, a yellow piece of paper, that I saw was a telegram. The writing on it was so large that I read the words from where I was standing:

"'War Department, Richmond, Va.

"'..... Provost Marshal,

Knoxville, Tenn.,

"'Release John Wilkins from custody at once and do not allow him to be molested or disturbed in person or property. Allow him to pass back and forth between the Confederate and Federal lines without question.

"'By order of

"'James A. Seddon,

"'Secretary of War,

C. S. A.'

"James A. Seddon was the gentleman whom I had befriended in time of sore need, and it was to him my few pencilled lines were addressed which I handed to the Quaker visitor at our jail. He had mailed them to Richmond, and it had no sooner been read by Secretary Seddon than he telegraphed the order for my release.

"A glance at the writing and the whole truth flashed upon me. I could not conceal my exaltation of spirits, and as the provost-marshal still held the telegram at arm's length, as if it were a venomous serpent, he took his cigar from his mouth and again roared with a number of oaths: ,

"'I say, what does *that* mean?'

"'Since it is written plainly enough for me to read it from where I stand, I should think you ought to be able to do so.'

"He glared at me as if about to burst with rage, swung around in his chair with a snort of disgust, and waved the orderly away with me. He had probably given his orders to the man and was unable to do justice to the situation. On the outside I was told I was at liberty to go whither I chose.

"General Burnside at that time was besieging Knoxville and drew the cordon close. Taking advantage of my strange permission I passed into his lines, where, being well known to a number, I was well received. I made the trip to and fro several times, doing considerable in the way of trade. It was rare that any one was given such privileges as I, and the situation was not only peculiar, but so dangerous that it could not last. For a civilian to pass freely from the lines of one army to those of their enemy, when he was known to be the foe of one, was an anomaly in warfare that must soon terminate.

"When the curious condition had lasted something over a week I was fired upon one night when turning a corner of the street in Knoxville. The man who discharged the pistol was not more than a dozen feet distant. I saw the flash and I heard the whistle of the bullet in front of my eyes. Instead of breaking into a run, he coolly walked off as if he did not care a rap whether I identified him or not. It would have been useless for me to demand his punishment or appeal for protection. I know I was certain to be shot if I remained, and the man who did me up would never suffer therefrom. So the next time I went to Burnside's lines I stayed there. My two sons were serving under him, and I was given employment in the commissary department, in which I remained to the close of the war.

"When it was safe for me to visit Knoxville again, I found that my property had utterly vanished, and I was not worth a dollar beyond the pay I had saved. My wife had died at the outbreak of the war, and both my sons had been killed in battle. My only daughter married about that time, and moved with her husband to the North. Like thousands of others in the South, it was necessary for me when fifty years old to begin life over again.

"I had enough from my pay to take me to Canada, where I made my way to a lumber camp and hired out as a day laborer. My companions were good-hearted and kind, though rough, rugged and strong as bears. They forgot sometimes that I was not as tough as

they, and the work which I undertook was often beyond my power. I strove to the utmost to 'hold up my end,' anxious not to betray my physical weakness.

"One day while straining to life a large piece of timber I felt something give way within me, and seized with a sudden deathly nausea, I sank to the ground in a faint. When I rallied I was so weak that one of the men had to help me to the cabin in which we slept and ate our meals. There I was put in my bunk and a messenger brought a country doctor from the nearest village, which was a dozen miles away. The physician did all he could for me, but he had not the remotest idea of what was the trouble. He left me some simple medicines and promised to come again in the course of two or three days.

"Well, I lay in my rough bed for six weeks, during which time there was not a single movement of my bowels. The lower part of my body seemed as inert as so much wood. The doctor was not able to give me the slightest help, but always left me some of his medicine, which I religiously took according to instruction. I was too weak to leave my bed for more than a minute or two, and seemed to get neither better nor worse. Injections and every means possible were tried and produced not the slightest effect.

"As I said, six weeks passed away without any change in my condition. As I lay awake one afternoon, it occurred to me that it was time to take some of the medicine, which was on a rough stand beside my bed. I rolled over on one side and reached out my hand for the phial. At that instant I thought a cannon had been discharged in the cabin. I lunged head foremost

and tumbled upon the floor, where I lay like a dead man until some of my friends came in to prepare supper, and lifted me upon the couch again.

"Then the truth was discovered. A rupture of the bowels had taken place on my left side, and through the opening thus formed passed all the food that I ate, with the exception of a small proportion, which sometimes found its way into the bladder. The relief that had thus come gave me strength enough to walk, and by and by I felt so well that no one would suspect that any thing was the matter with me. It was utterly impossible, however, for me to do any kind of manual labor. I made my way to the hospital in Montreal, where after a time I was discharged as incurable. I journeyed to Philadelphia, where I went through the same experience. I am now on my way to my married daughter in Troy, where I expect to end my days. Being without a dollar to my name, I am compelled to apply to my Masonic brethren for assistance."

Mr. Wilkins told me that the only food he dare eat was mush and milk. I gave him a meal of that, and saw the opening in his side, over which he carried a bandage, something like a truss. I handed him, in the name of my lodge, more money than he asked for, shook his hand, and still smiling and with his farewell, accompanied by a bright jest, he passed out of my home and I never saw or heard of him again.

[Through courtesy of Macoy Publishing and Masonic Supply Co., New York City, we are reprinting this excellent story from "Lox Twelve," the popular work of Bro. Edward S. Ellis.]

Light On Freemasonry

Following is the translation of a letter to Mehmet Rachid Bey, F. P. S., Deputy Grand Master of Masons in Turkey, and a Fellow of The Philaethes Society, at Istanbul, Turkey, by Cyrus Field Willard, secretary:

My dear Brother:—

It has been a long time since I heard from you, as I have been very ill, since March 6, 1933, with nervous prostration, during which I was blind for nearly three months, due to overwork at my typewriter, and it is only recently that I have received your very kind letter of December 2, 1933. You will understand, I know, that it is very difficult for me to write you in French, because you do not understand English, which is my mother tongue, and since I cannot express myself in French as easily, I hope you will excuse the mistakes that I shall make.

We are much pleased to learn that you have found another brother residing at Smyrna, to continue the researches at the site of Teos, concerning Freemasonry at that place.

On the map, Teos was only a short distance of about 15 or 20 English miles in a southwesterly direction from Smyrna.

Last year an American magazine (*Geographical Magazine*) published photographs of the great fort-

resses built in Syria for the Crusaders by their masons in the Holy Land (as the Christians call that country) and of whom the Crusaders employed a great number (see *Gould's Concise History*, page 99).

In the beginning, the Crusaders arrived by land at Constantinople, where they crossed the narrow strait of the Bosphorus to Asia, and continued along the borders of the Aegean Sea to Smyrna, Teos, Samos, Miletus, Halicarnassus, Beirut, Damascus, Acre and Jerusalem, where the Templars had their origin.

It was at Teos, that that ancient body of Masons, the Dionysian Architects, had their home for fifteen centuries.

It was the Dionysian Architects who had the monopoly of building the beautiful temples of Greece, like the Temple of Diana, one of the seven wonders of the world, at Ephesus, quite near Teos, and the other temples in the 12 cities of the Ionian League like Miletus and Pergamum, the latter of which city has been uncovered, in recent years, by a German expedition, and whose beautiful statuary and frieze in the Temple of Zeus, are shown in pictures in the history, "Ancient Times," by James Henry Breasted. These Dionysian Architects were Mason builders who had been initiated in the mysteries of Dionysos (Greek name for Osiris), and were priests of the god, as well as builders, like the priest-builders of Egypt, and that is why we find so

much of the Egyptian mysteries in the Freemasonry of today.

In the *Encyclopedia of Freemasonry* by Mackey, and revised by Robert I. Clegg (in English), we find a great deal of information on this organization of antiquity, which resembled so much our present-day Freemasonry. They were a brotherhood of builders who had their signs of recognition, grips, etc., by which they could know a brother in the night as well as in daylight. They showed charity to their own, had certain yearly festivals, had a far-flung organization, and had a common treasury, etc. The city of Teos was given this fraternity by the king of Pergamum as its headquarters, when he incorporated the fraternity 300 years B. C., and they remained there, according to Mackey, until the last Crusade, when they passed into Europe and became the traveling Freemasons of the Middle Ages. This last Crusade ended in 1272 A. D. It was made by Prince Edward, afterwards Edward I, King of England, and who left England in 1269, when he was 30 years old. He undertook this crusade at the request of the Pope. He arrived in Syria in 1270, and took Nazareth in 1271, where he was stabbed in several places with a poisoned arrow in the hands of an assassin, and was forced to leave for home in the same year, according to the *Encyclopedia Britannica*, which is good authority on matters of English history. It was in 1272 that he set out for home, and was obliged to go by sea, as he could not mount his horse. It would seem that he found the vessels for his large retinue at Smyrna, whose harbor was then filled with vessels, as it is today. When he reached Sicily, the news of the death of his father, Henry III, King of England, reached him. Instead of going directly home to England, he crossed the strait of Messina, here only two miles wide, and landed in Italy. It was two years before he landed in England again. Where was this prince, now King of England, all that time? He was seriously wounded with poisoned wounds, and heeded his mother, the daughter of the Count of Provence. As she was now a widow, she, no doubt, was with her father in Provence, and her son, seriously wounded, had need of her. The *Encyclopedia Britannica* says he passed into Italy and from that country he passed into France, where, in a tournament, his followers quarreled with those of the Count of Chalons, and he slew the Count of Chalons in single combat. Chalons is not far from Marseilles, then the principal city of Provence, being only a few miles north of Lyons. This quarrel was probably over religion, a burning question of that time; at that time the Bishop of Chalons was also Count of Chalons.

In the celebrated oration of the Chevalier Ramsay, delivered before the Grand Lodge of France in 1737, which is given in its entirety in English, in *Mackey's Encyclopedia of Freemasonry*, as brought down to date by Robert I. Clegg, Ramsay said that Prince Edward had brought back Masons from the Holy Land, and mainly from this oration have sprung all the traditions in Freemasonry concerning the Templars. Ramsay did not say that the Templars had originated Freemasonry, as a careful reading of the oration will show, but that they had found refuge there.

From this oration I have taken the following significant words: "Our founders were not only skillful architects." Here is their true name, "Architects, (Dionysian)." "It was an order established in remote antiquity." "After the deplorable mishaps to the Christian armies in the crusades and the triumph of Bendoedar, Sultan of Egypt, in the eighth and last crusade, the great Prince Edward, son of Henry III, King of England, seeing that there was no longer any safety for his brethren in the Holy Land, from which the Christian troops were beginning to withdraw, brought them all back, and this colony of brothers was established in England. As this prince was endowed with all heroic qualities and loved the fine arts, he declared himself protector of our Order, conceded to it new privileges, and then the members of this fraternity took the name of Freemasons, after the example set by their ancestors."

Since that time Great Britain has become the seat of our order, the conservator of our laws, and the depository of our secrets."

Why are these assertions made? There is the assertion that Prince Edward brought back many Masons from the Holy Land, that they were architects, which is Greek for head builder. He did not say that they were Dionysian Architects, on account of Cardinal Fleury, who with the King of France was opposed to Freemasonry. Why did this Prince Edward linger to traverse the length of Italy, when he was wounded, and knew he was the King of England? If the story of Ramsay be true, and I believe it is, for it is confirmed by many facts in profane history, and I have examined many of his dates and facts, and verified them, he had with him a numerous retinue of Masons and others, as he must have had to be able to traverse Italy from its "tip of the boot," to be with his mother in Provence, to be cured of his wound, as we see he was, from his duel with the Count of Chalons, when he must have traveled through a number of the petty states of Italy, always at war with each other, he must have had a small army with him, for the popes were then fighting with the Emperor in Germany. I believe that there was another reason for Edward passing from the tip of Italy to Lombardy, which lies on one side of and to the east of Provence, of which Marseilles was the principal city. At that time the English territories in France, extended from the Channel at Calais, and all the land west of a line from Calais to Marseilles, then was English territory, of which Edward was now the king. Edward himself had been sent by his father into Gascony, west of this line in 1252.

I believe that there was still another reason why Edward passed from the tip of Italy to Lombardy. It was necessary for this great train to pass through Lombardy to reach Provence, because at that time there existed in Lombardy the Comacine Masters, the Comacini Magistri, who had made their home on a fortified island in Lake Como, for more than 1,500 years as their headquarters. The Masons from Teos knew of this headquarters, and when they came so close to it had to go there. Lombardy had been conquered by the Lombards, or Gothic kings in 568 A. D. There is a great deal of Masonic literature on the subject of the Comacine Masters, who are now generally rec-

ognized by the greater part of Masonic writers as the descendants of the Roman Colleges of builders. These Greek Masons from Teos knew that Constantine had transferred the seat of his empire from Rome to Constantinople (Byzantium) in 330 A. D. Without doubt there were Masons from Teos who worked on the church of St. Sophia at Constantinople, which was built under the direction of the architect, Isidorus of Miletus, in a town of the Ionian League, close to Teos, which church was dedicated at Christmas in 538 A. D. The Comacine Masters had remained on the island of Como in the lake of the same name, about 30 English miles from Milan, since the year 59 B. C., when Rome sent 3,000 colonists, among whom were a number of builders who fortified the island. In the year 59 B. C., Caesar sent 5,000 more.

We know from contemporaneous history that the Comacine Masters had been at Como since the edict of King Rotharis, concerning the Comacine Masters, which has been found, and which bears date of November 22, 643 A. D., so that when the Masons from the Holy Land with King Edward arrived at Como, they had been at that place for more than 1,800 years. Naturally, these two Masonic headquarters which had been in existence for more than 1,500 years, knew of each other, as Masons from each place were constantly travelling back and forth. For the statements about the Comacine Masters see article so entitled in Mackey's Encyclopedia of Freemasonry.

It was the knowledge of the existence of the Masonic headquarters at Como which was one of the reasons for Edward's travelling north, I believe, through which he had to go near Como in order to reach Provence, so that he might leave at the Masonic headquarters of Como some of the many Masons he had brought from the Holy Land with his train of warriors who had fought the Saracens, and could protect the masons who had built the great fortresses in Palestine, set forth in pictures in the *Geographical Magazine*. By leaving these Masons or some of them at this international headquarters of Masons, they could there obtain subsistence at least until they could obtain work elsewhere. This some of them did almost immediately, as we read that the work on Strasburg cathedral of pure Gothic was started in 1275, only five years after Edward landed in Italy. It was at Strasburg that the German Steinmetzen started their organization which lasted so long, and of which we have many records.

When the Masons from the East arrived at Como in 1272, the style of architecture there then was Byzantine, and had been since King Theodoric, a Gothic king, who had been educated at Constantinople. From that time we see a change to the Gothic, or what the French call the ogival style of architecture. Prof. T. Hayter Lewis, past master of Quatuor Coronati Lodge, paid a visit to Palestine to see, on the ground, the vast amount of building that took place while the Crusaders occupied that country, and in Gould's Concise History, page 96, he speaks of the large number of Masons employed there, and how there must have been thousands of skilled workmen driven into Italy, France, Germany and England, of those who would not become Mohammedans, as they were forced to do, if they wished to remain. Particularly was this style

spread over the south of France; under "Gothic Architecture," in Mackey's Encyclopedia, it is said: "It has generally been conjectured that it was of Arabic or Saracenic origin (Sir Christopher Wren said it was of Saracenic origin), and that it was introduced into Europe by persons returning from the Crusades: Italians, Germans, French, Flemish, with *Greek refugees*, who united in a fraternity and ranged from country to country, erecting buildings in the Gothic style." Under "Travelling Freemasons" we read "They entered England and Scotland at an early date, and there is ample evidence of the existence of an organized association of operative Masons not long after they left Lombardy." It has long been an enigma why this style of architecture was called "Gothic," which the French call "ogival." But if it came from Como, which had been under Gothic Kings for six centuries, and whose inhabitants were considered Gothic, then the enigma is easily explained. Under "Congresses of Strasburg" in Mackey's Encyclopedia, we read that "the first was convoked by Erwin von Dteinhah in 1275, which was attended by a large concourse of Freemasons from Germany and *Italy*." The cathedral at Strasburg has always been regarded as one of the finest Gothic buildings in Europe.

It is almost too much to believe that the Dionysian Architects remained devoted to the worship of Dionysos, after Constantine made the Christian religion the religion of the State, and moved its capital to Constantinople, although no doubt a few may have continued it, in the lodge.

Edward became king of England with its territories in France by reason of the death of his father November 16, 1272, and his reign began with the proclamation, four days later. We find in the traditions of the Compagnonnage, the Companions of the Tour of France, that the church of Rome after the loss of the Holy Land, tried to make all the workmen of France "Good Catholics." The Foreign Companions were probably Greek Christians (if they were not Dionysian Architects), and when Father Soubise tried to make them Roman Catholics when they began to build the towers of the Cathedral at Orleans in 1287, they went on strike, "a thing unknown to the Franks up to that time" so the traditions of the Companions said (of which traditions the writer has translated many): As soon as the strike was declared the foreign Companions left the place immediately.

From that time, only 15 years after the arrival of Edward in Europe, we can trace the development and spread of the Gothic style of architecture in Europe and also the development of the difference between the style in France and England.

It is to the Companions of the Tour of France that we can trace, in the opinion of the writer, the Companions of the Royal Arch in England and Ireland. The latter country obtained it from the Baldwin Encampment of Bristol where John Fowler and Zimmermann were initiated as is shown by Bristol having obtained it from the French lodges of London, that practised the Rite of Seven Degrees. These degrees included the Royal Arch which Rite was described by Bro. W. Wonnacott in his address before the Quatuor Coronati Lodge delivered shortly before his death, when he was Grand Librarian of the Grand Lodge of

England. The article "Prince Masons" in Mackey's Encyclopedia shows how the Royal Arch was taken into Ireland by Fowler and Zimmermann. The Royal Arch was introduced into England by the Companions of the Tour of France who were called to London after the Great Fire of London in 1666 and always called each other "Companion" as the Royal Arch Masons do. These French Masons remained in London and constituted a French Lodge in which Dr. J. T. Desaguliers and Dr. James Anderson were members in 1723 as was shown by Bro. Wonnacott in his address before the Quatuor Coronati Lodge. The Lodge of Antiquity that formed the Grand Lodge of England south of the river Trent also practised these degrees of the Rite of Perfection including the Royal Arch and Knight Templar Degrees. The writer has a photograph of a blank charter of that Grand Lodge of England, south of the river Trent, formerly the Lodge of Antiquity, in which all the symbols of this Rite,

which finally became the Scottish Rite, are shown. It is a significant fact that no one of the Quatuor Coronati Lodge has ever followed up this remarkable historical address of Bro. Wonnacott which is based on a record book he found in the Library of the Grand Lodge of England and information derived from Philip Crossle of Dublin, showing that the Royal Arch and Knight Templar degrees were practised in these French Lodges of London when Earl Ferrers was Grand Master of the "Moderns," and it may be found that Stephen Morin was indeed working under the direction and orders of Earl Ferrers, as he said he was in his Patent to Ossonde Verriere, now in the possession of the Grand Lodge of Pennsylvania.

From this unduly long letter you can see why we want to have researches made on the site of the old headquarters of the Dionysian Architects at Teos.

—CYRUS FIELD WILLARD,
Secretary of the Philalethes Society.

Hiram Abif

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The word "Abif" (sometimes written "Abiff," but far less often than with the single f) has in one way or another caused considerable controversy among both Biblical and Masonic scholars.

Those who are familiar with Hebrew speak learnedly of its derivation from Abi or Abiw or Abiv—the consonants w and v being approximations, apparently, of a Hebrew sound not easily rendered in English letters. Our familiar King James Bible translates the word in two ways: "Hiram my father's" and "Hiram his father" which in itself has led to some confusion as to whether our Hiram Abif was the only Hiram or the father of another. Scholars, however, are fairly well agreed that "my father" as a translation of "Abif" is correct if the words be understood as a title of honor. Hiram the Widow's Son was "father" in the same sense that priests of the church are so known: the same variety of father that was Abraham to the tribes of Israel. Abif, then, is a title of respect and veneration, rather than a genealogical term.

Just when the Legend of Hiram Abif came into our symbolism is a study by itself of which only a few bare facts can here be included. Common understanding believes that Hiram Abif has always been in our system, and descended to us from the days of Solomon. But critical scholarship will have none of "common understanding" and demands proof, names, dates, places, documents before setting a date to any happening.

Our oldest Masonic manuscript (Regius poem, dated approximately 1390) traces Masonry not to Solomon but to Nimrod and Euclid, in a still earlier time. In this is no mention of Hiram Abif. The Dowland manuscript, dated about 1550, mentions him but only as one of many. Not until the King James version of the Bible appeared (1611) do we find Hiram Abif known as such with any degree of familiarity. Yet here a curious fact is to be found: some time after the new Bible made its appearance—late in the sixteen hun-

dreds, when the King James version had become well known—interest in King Solomon's Temple was so keen that many models were made and exhibited and handbooks about it printed and distributed. Such specific book may easily have come from the familiarity of interest in this particular building from the then new operative and some speculative Masons with the Temple symbolism and, by inference, with Hiram Abif.

Anderson's explanatory footnote of Hiram Abif in his Constitution (1723) is as follows (spelling and capitalization modernized and the Hebrew letters omitted):

"we read (2 Chron. ii, 13) Hiram, King of Tyre (called there Hiram), in his letter to King Solomon, says, I have sent a cunning man, le Hiram Abi not to be translated according to the vulgar Greek and Latin, Hiram my Father, as if this architect was King Hiram's father: for his description, ver. 14, refutes it, and the original plainly imports, Hiram of my Father's, viz, the chief Master Mason of my father, King Abibalus; (who enlarged and beautified the city of Tyre, as ancient histories inform us, whereby the Tyrians at this time were most expert in Masonry) tho some think Hiram the King might call Hiram the architect father, as learned and skillful men were wont to be called of old times, or as Joseph was called the father of Pharaoh; and as the same Hiram is called Solomon's father, (2 Chron. iv, 16) where 'tis said

Shelomoh lammelech Abhif Churam ohnasah,

Did Hiram, his father, make to King Solomon.

But the difficulty is over at once, by allowing the word Abif to be the surname of Hiram the Mason, called also (Chap. ii, 13) Hiram Abi, as here Hiram Abif; for being so amply described (Chap. ii, 14) we may easily suppose his surname would not be concealed: And this reading makes the sense plain and complete, viz., that Hiram, King of Tyre, sent to King Solomon his namesake Hiram Abif, the prince

of architects, described (1 Kings vii, 14) to be a widow's son of the Tribe of Naphthali; and in (2 Chron. ii, 14) the said King of Tyre calls him the son of a woman of the daughters of Dan; and in both places, that his father was a man of Tyre, which difficulty is removed, by supposing his mother was either of the Tribe of Dan, or of the daughters of the city called Dan in the Tribe of Naphthali, and his deceased father had been a Naphthalite, whence his mother was called a widow of Naphthali; for his father is not called a Tyrian by descent, but a man of Tyre by habitation; as Obed Edom the Levite is called a Gittite, by living among the Gittites, and the Apostle Paul a man of Tarsus. But supposing a mistake in transcribers, and that his father was really a Tyrian by blood and his mother only of the Tribe either of Dan or of Naphthali, that can be no bar against allowing of his vast capacity, for as his father was a worker in brass, so he himself was filled with wisdom and understanding, and cunning to work all works in brass; and as King Solomon sent for him, so King Hiram, in his letter to Solomon, says, "And now I have sent a cunning man, endued with understanding, skillful to work in gold, silver, brass, iron, stone, timber, purple, blue, fine linen and crimson; also to grave any manner of graving, and to find out every device which shall be put to him with thy cunning men, and with the cunning men of my Lord David thy father. This divinely inspired workman maintained this character in erecting the Temple, and in working the utensils thereof, far beyond the performances of Aholiab and Bezaleel, being also universally capable of all sorts of Masonry."

In First Kings we read: "And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphthali and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding and cunning to work all kinds of brass. And he came to King Solomon and wrought all his work."

In Second Chronicles Hiram, King of Tyre, is made to say: "And now I have sent a cunning man, endued with understanding, Hiram my father's, the son of a woman of the Daughters of Dan, and his father was a man of Tyre, skilful to work in gold and silver, in brass, in iron, in stone and in timber, in purple and blue and fine linen, and in crimson, and to find out every device which shall be put to him, with thy cunning men and with the cunning men of David, thy father."

Alas for those who would believe in the literal truth of the Legend if they could find but a single word to hang to; the end of the story of Hiram Abif is short and calm, not great or tragic. The Chronicler says: "And Hiram finished the work that he was to make for King Solomon for the house of God" and the writer of Kings is no less brief: "So Hiram made an end of doing all the work that he made King Solomon for the house of the Lord."

This is not the place to speculate upon the formation of "The Master's Part" into our Third Degree—critical scholarship does not believe our ceremony was cast into anything like its present form prior to 1725 at the earliest. But Anderson would not have devoted so much attention to Hiram Abif without some good

reason; it seems obvious that in some form, the story of Hiram Abif was of importance in 1723, and by inference, in the lodges which formed the Grand Lodge which led to the writing of the Constitutions.

Facts are stubborn and frequently run counter to our desires. We would like to believe in the verity of the legends which cluster around Hiram Abif, but we actually know very little about him.

In addition to six Biblical references, Josephus quotes Menander and Dios in reference to him two or three times, and refers independently as many more . . . and that is all; not very much on which to build our belief in his character, his greatness, his towering moral and spiritual entity.

On the other hand, it is perfectly possible to envisage any historic character at least in large outline by careful analogy with other contemporary characters, by reference to his time, his civilization, his opportunity his work. Suppose that all we knew of George Washington was that he was general in chief of the Revolutionary army, lived at Mount Vernon, and was the first President of the United States. Much might be read of him merely from these three facts. Thirteen colonies, engaged in a struggle to the death for freedom, would not choose for leader a man without experience in military affairs. The fact that the Revolution succeeded would tell us that his leadership must have been superb. That he was made first President of the new Republic would indicate with certainty that he had the confidence of the people as a soldier, a man, a leader, and consequently possessed a character to be admired and revered, otherwise he would not be so chosen. Merely to look at Mount Vernon is to see a lover of beauty, a man of taste and education, one who loved the earth and its products; the great house speaks with emphasis of hospitality. Much more might be read of Washington from only these three facts, but enough has been said to show the process by which we may envisage something of Hiram Abif, even with only meager data.

Sacred history teaches much of the time of Solomon: of his queen, the daughter of Egypt; of Hiram, King of Tyre; of Adoniram, the tax collector; of officers Solomon set over various districts. We have a regal picture of Solomon's court, and lengthy and minute description of the Temple.

The chief builder, architect, master workman, give him what title you will, could hardly have mixed in such a company, directed the greatest work in Israel's history, been received by Solomon from Hiram of Tyre as the best he had to offer, and not been a man of parts, ability, skill, learning, culture. To think of him only as one "cunning to work all kinds of brass", in other words, only as an artisan, is completely to misunderstand the too few words in Chronicles and Kings. Rather let us put our belief in the statement that Hiram Abif was "filled with wisdom and understanding" and recall Solomon's many words of admiration for wisdom; he must have been a wise man indeed into whose charge Solomon the Wise was content to give his most ambitious undertaking.

It is a commonplace that genius is eccentric; those touched with the divine fire are often "different" from men of more common clay. So it is not surprising that one legend tells of intense loyalty, of firmness and fortitude under duress, reading into these characteristics

an exalted and elevated character, quite in keeping with the architect and builder of the Temple.

The distinction between architect and builder is often hazy—it should be acute. Our ritual speaks of Hiram Abif as one "who by his great skill in the arts and sciences was so effectually enabled to beautify and adorn the Temple," which seems to make him a mere adorer! Anything wholly fitted to its use becomes beautiful because of unity and completeness, yet it is also true that what is useful as a building is not necessarily beautiful to the eye. Any square box of a house gives as secure a shelter as one beautiful in proportion. But complete beauty of building comes when the utility is combined with an appeal to sense and soul.

The Temple built by Hiram Abif was no mere shelter; it was the expression of Israel's love of God. To consider Hiram Abif as a mere decorator, beautifier, ornament, is to deny the very thing for which he lived and—in the legend—gave his life. Architect he was, in all that the best sense of the word implies; builder he was, in that he carried out his own plans.

Of his physical being we have no details. The probability is that he stood about five feet six inches in height, was bearded, swarthy in countenance, had dark eyes, his hair likely long and curly, his shoulders broad—these were the characteristics of his people.

Doubtless he was married and a father when he built the Temple. The men of the Twelve Tribes married early; an unmarried man was almost unknown, so be it he was not a cripple, maimed, diseased. Hiram Abif would have a reasonable amount of wealth; the chief workman which Hiram, King of Tyre, sent to King Solomon who "wrought all his work" would be no tyro, amateur, beginner, but a man famed for his art and science and craftsmanship and thus, one who had already won fame and fortune before he was given this, the greatest task ever laid on the shoulders of a man of the time of Solomon.

Undoubtedly he was regarded with awe and veneration by those workmen over whom he came to rule while building the Temple, and all their families and connections, because of his ability as a great artist. Tribes which but a short time back had been tent-dwelling nomads, whose art was small and whose handiwork was of

the crudest, must have looked at one as skilled as Hiram Abif as at a magician, a miracle man, one equal to the very High Priest himself. No wonder they called him Abif, "my father!"

Hiram Abif must have been at least in private, treated by Solomon as a familiar friend, as much an equal as was possible for an Eastern potentate of absolute power and authority. Consultations would be daily in the building of the Temple. Hiram Abif would be received as an honored guest at Solomon's table. If in public the Architect treated his lord and master with the profound respect which such as Solomon have always exacted from subjects high and low, it is probable that such austerities were relaxed in private, so that there is nothing incongruous in our legendary picture of Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abif, acting together in concert as co-rulers—"our first three most excellent Grand Masters"—in governing the workmen and erecting the mighty structure which engaged their attention for seven years.

It is easy to say this verbal picture is but a flight of fancy. It is less easy to draw a less attractive one in its place and make it appear true. While we know from Chronicles and Kings and a few other ancient accounts almost nothing of the Architect, we do—thanks to patient scholarship, much digging in the earth, and a reading of the literature of all times—know much of the people of Israel, how they worked and ate and lived and loved and labored. After all, it is less important that our mental picture of the illustrious Tyrian be absolutely accurate in small detail than that we keep a true image of a venerated character in our hearts. The color of his eyes and hair matter little; the hue of his conscience, everything. We are told of his knowledge of art and building, of brass and stone, of carving and sculpture—knowing other great artists who have devoted their lives to the creation of the beautiful, it is with some assurance that we liken Hiram Abif's character to the average of great workmen who have labored to produce beauty before the eyes of Him they worshipped.

Legendary though our story of Hiram is, and must ever be, our conception of the Architect can continue to be an inspiring fact, and we the better men and Masons in that such a man as this we are taught to represent.





APRIL ANNIVERSARIES

Henry VII, King of England, who died in London in April, 1509, presided as Grand Master at a lodge held in his palace in 1502.

Oliver Ellsworth, 3rd U. S. Chief Justice (1796-99) and charter member of St. John's Lodge, Princeton, N. J., was born April 29, 1745, at Windsor, Conn.

James Miller, Governor of Arkansas (1819-25) and member of St. John's Lodge, Boston, Mass., was born at Peterboro, N. H., April 25, 1776.

Voltaire was made a Mason in the Lodge of the Nine Sisters, Paris, France, April 7, 1778.

David B. Henderson, Speaker of the House of Representatives (1899-1903), was exalted in Dubuque (Iowa) Chapter No. 3, R. A. M., April 29, 1889.

Zebulon B. Vance, Governor of North Carolina (1862-66; 1876-78) and later U. S. Senator from that state, was a member of Mt. Hermon Lodge No. 118, Asheville, N. C., later becoming affiliated with Phalanx Lodge No. 31, Charlotte, N. C. His death occurred at Washington, D. C., April 14, 1894.

Maj. Gen. Leonard Wood, Governor General of the Philippine Islands, became a Master Mason in Anglo-Saxon Lodge No. 137, Brooklyn, N. Y., April 3, 1916.

George Washington Finley, one of the few full-blooded Indians (Piankeshia tribe) to attain the 32nd degree, became a member of Akbar Shrine Temple, Tulsa, Okla., April 1, 1918.

Ellsworth M. Statler, hotel executive and 33rd degree member of the Northern Jurisdiction, died April 16, 1928.

LIVING BRETHREN

Leonidas P. Newby, 26th Grand Master of Knights Templar, U. S. A. (1922-25), was born in Henry County, Ind., April 9, 1856.

Daniel C. Roper, Secretary of Commerce in the present cabinet, was born near Clio, S. C., April 1, 1867, and on April 28, 1896, became a member of Federal Lodge No. 1, Washington, D. C.

Homer S. Cummings, U. S. Attorney General in the present administration, and a member of Hiram Lodge No. 1, New Haven, Conn., was born at Chicago, Ill., April 30, 1870.

Jonathan M. Davis, former Governor of Kansas and member of Mirza Shrine

Temple, Pittsburg, Kans. was born in Franklin Township, Kans., April 26, 1871.

Bibb Greaves, former Governor of Alabama, was born at Hope Hull, Ala., April 1, 1873, and on April 10, 1928, was invested with the rank and decoration of Knight Commander, Court of Honour.

Gen. Frank T. Hines, Director of the U. S. Veterans' Administration and member of Temple-Noyes Lodge No. 32, Washington, D. C., was born in Salt Lake City, Utah, April 11, 1879.

Thomas M. Berry, Governor of South Dakota and a member of the Scottish Rite Bodies at Yankton, was born at Paddock, Nebr., April 23, 1879.

Frank B. Kellogg, Secretary of State in the Coolidge cabinet, was initiated in Rochester (Minn.) Lodge No. 21, April 12, 1880, being passed a week later.

Arthur J. Weaver, former Governor of Nebraska, received the 32nd degree at Omaha, April 19, 1895.

Robert W. Bingham, U. S. Ambassador to Great Britain, received the 32nd degree at Louisville, Ky., April 16, 1898.

Harvey Parnell, former Governor of Arkansas, was made a Mason in Branson Lodge No. 113, Tillar, Ark., April 30, 1906, later affiliating with Dermott (Ark.) Lodge No. 659.

Doyle E. Carlton, former Governor of Florida, was initiated in St. John's Lodge No. 37, De Land, Fla., April 27, 1909.

William H. Murray, Governor of Oklahoma, became a Mason in Tishomingo (Okla.) Lodge No. 91, April 24, 1911, and received the 32nd degree at McAlester, Okla., April 27, 1911.

William M. James, former Deputy in the Canal Zone of the Southern Supreme Council, received the 32nd degree at New Orleans, La., April 5, 1915.

Os-Ke-Non-Ton, famous Mohawk Indian baritone, was raised in Putnam Lodge No. 238, New York City, April 6, 1917. In April, 1923, he received the 32nd degree at Buffalo, N. Y.

Gus A. Brandt, Past Grand Master of Texas, received the 32nd degree at Galveston, April 27, 1917.

Floyd B. Olson, Governor of Minnesota, received the 32nd Degree of Minneapolis, Minn., April 2, 1920.

George B. Dolliver, Past Grand Mas-

ter of Michigan, was knighted in Battle Creek (Mich.) Commandery No. 33, April 16, 1921.

Henry S. Caulfield, former Governor of Missouri, was passed in Tuscan Lodge No. 360, St. Louis, April 11, 1922.

Samuel Pasco, Past Grand Master of Florida, received the 32nd degree at Pensacola, April 13, 1922.

The Earl of Harewood was, in April, 1925, appointed Senior Grand Warden of the United Grand Lodge of England. On April 22, 1932, he was installed Pro Grand Master of Knights Templar in England and Wales.

Hamilton F. Kean, U. S. Senator from New Jersey, received all three degrees in Essex Lodge No. 49, Elizabeth, N. J., April 10, 1929, by special dispensation of Grand Master William T. Vanderlip, who attended the ceremonies.

Admiral Sir Lionel Halsey, controller and treasurer to the Prince of Wales, was installed as Provincial Grand Master for Hertfordshire, April 7, 1931, by Lord Amphil, Pro Grand Master of England.

Paschal Ortiz Rubio, former President of Mexico, received the 33rd degree, April 11, 1931, while Chief Executive.

GRAND ENCAMPMENT, K.T.,

AT SAN FRANCISCO

Measured by the number of reservations being made by Commanderies and individuals, which have exceeded all recent precedents, local committees preparing for the 39th triennial of the Grand Encampment, Knights Templar of the United States, at San Francisco, Calif., July 7-13, are highly pleased. These committees on arrangements for this important conclave are most diligent in their work. Some new feature is added almost daily to the program, both in the way of comfort and entertainment for their guests.

An outing on the bay for the knights and their families, which will include a visit to the important naval base and yard at Mare Island, has been planned. Another water trip of ocean voyage magnitude to Honolulu is a special feature of the program to be enjoyed at the close of the encampment. On this trip the knights and their families will have an opportunity to visit one of Uncle Sam's famed outposts at very

reasonable rates and on a passenger liner splendidly equipped for such a voyage. Famed for their hospitality, the knights and members of the Craft generally in Honolulu will do everything possible to make the occasion memorable to the visitors.

Joseph E. Morcombe, official correspondent and editor of the *Masonic World*, would remind prospective visitors that "San Francisco is always cool" and suggests that they bring suitable wraps that they may "enjoy the bracing air" from "the surrounding waters and breezes from the snow-capped Sierras."

Hotel rates and the prices of the many restaurants will not be advanced for the occasion, he states. "The committee handling the matters of reservations announce that rooms are available from \$1.50 per day (two in a room) and upward, in every case with convenience of location and service."

FREDERICK B. STEVENS, 33°, DEAD

Frederic Beckwith Stevens, 33°, Past Sovereign Grand Commander (Honorary) of the Northern Masonic Jurisdiction, passed away of a heart attack at his home in Detroit, Mich., March 1, 1934.

The son of Samuel F. and Mary Anne (Beckwith) Stevens, he was born at Canton, Conn., September 24, 1855. He is survived by his widow and a daughter, Mrs. Lewis H. Kirby.

Mr. Stevens' academic education included the courses in the public schools of Collinsville, Conn., and Williston Seminary, Easthampton, Mass. Graduating at age eighteen, he became a bookkeeper for a firm in Hartford, Conn. Three years later he went to Detroit, Mich., and became associated with the Detroit Stove Works. In 1883 he established a foundry in that city and placed upon the market a product known as "Carbonique Purifier," a carbon purifier. Following this successful enterprise he erected facing and reduction mills which, with his foundry, are widely known in the Middle West. He was also a director of two banks and several other corporate business concerns and the leading clubs of Detroit.

Prosperous in his undertakings, his mature judgment was often sought and willingly given to his business associates and friends. It was his conviction that, "Success is won by doing a thing differently than anyone else is doing it, but at the same time, doing that thing logically."

He frequently said: "We live in an age of stereotyped mentalities. So-called efficiency is grooving mass minds into certain channels and keeping them running without their ever asking the

why or the whither. A disciplined mind does not run in ruts; it rides over them.

His Masonic career covered thirty-seven active, devoted years to the Craft. Becoming a Scottish Rite Mason in the Northern Masonic Jurisdiction in 1899, his dramatic ability found expression in the portrayal of the many leading characters in the various degrees. In 1902 the Thirty-third Degree Honorary was conferred upon him. In 1909 he was crowned an Active Member of the Northern Supreme Council. Appointed and elevated to several positions in the Supreme Council prior to 1926, he was elected in that year Grand Lieutenant-Commander, in which office he continued until the decease of Leon M. Abbott on October 10, 1932, when he became Acting Grand Commander for the unexpired term. At the recent annual session of the Northern Supreme Council it was the unanimous wish of his associate members that he accept, either temporarily or permanently, the station of Sovereign Grand Commander, but he declined. The first act, however, of the Council after he left the throne was to designate him as Honorary Past Sovereign Grand Commander, an honor which had never before been conferred.

Mr. Stevens' other Masonic activities were as a member of the York Rite bodies.

TODAY IS OPPORTUNITY

Today is in the full bloom of life. The petals of yesterday have shriveled into the past and tomorrow is an unopened bud, a bud that may be blackened by the frosts of fate. And the future is but a seed not yet planted—of unknown quantity.

But today—today is a gorgeous blossom of beauty and fragrance. It is yours—for today.

Today is a new page in the book of life. Upon it, and upon it only, can you write a record of your accomplishments. It awaits your pen, but once turned, it is gone forever.

Yesterday is a page turned. You cannot add one line to it, nor erase one word from it. It is closed forever and can affect the new page only as it has affected your heart and your courage. Your mistakes and fears of yesterday need not be carried forward in the ledger of life. The past holds no mortgage on today.

Today is a loaded gun—yesterday but a spent bullet. Tomorrow is your target. On it will be recorded your aim of today.

Yesterday is gone, tomorrow unknown. But today—today is yours, an unmeasurable treasure house of golden opportunities, a sea of unfathomed possibilities, a forest of budding prospects.

Today is the first clear note in your song of life. It is the color tube from which you will tint your future.

There are fourteen good working hours in today—and ten hours for thought and rest. No man has yet discovered the limit of accomplishment that may be crowded into them.

And they are yours—today.

NOTED MASON PASSES

Eugene Tradewell Skinkle, 33°, lifelong resident of Chicago and affectionately known in Masonic circles as "Gene," passed away at his residence there March 12, 1934. Raised to the Sublime Degree of Master Mason in Englewood Lodge No. 690, in 1890, he became its Master three years later. Subsequently he became affiliated and was active in the various bodies of the York and Scottish Rite. He was also a member of such collateral institutions of Freemasonry as the Shrine, Royal Order of Scotland, Eastern Star, Royal Order of Jesters and Order of the Hospitalitallers of St. John of Jerusalem.

In his travels of many thousand miles annually during the past 40 years, he visited Masonic meetings in almost every state of the Union. Despite an active business life, he found time for a number of years to edit the *Oriental Consistory Magazine* and was a contributor to other Masonic publications.

Claude Madison, 33°, Secretary of the Scottish Rite Bodies of St. Joseph, Mo., for twenty-five years, recently gave a resume of the activities of these bodies. Among other things he stated that the net membership of St. Joseph Lodge of Perfection No. 6, has grown from 364 in 1902, to 1,762 as of February 1, 1934. During the period 2,858 members were initiated in the Lodge of Perfection, 2,351 in the Chapter, 2,153 in the Council and 2,130 in the Consistory.

Always prompt in his attention to secretarial matters, Mr. Madison has an enviable reputation in the office of the Secretary General of the Supreme Council at Washington, D. C. In the 25 annual reports rendered by him to the Secretary General, not an error was made.

JUDGE MADE GRAND MASTER

Grover C. Niemeyer of Chicago, Ill., was elected to the office of Grand Master of the Grand Lodge of Illinois at its 94th annual meeting. His advancement to that station at this meeting was due to the untimely death of William H. Zarley, Deputy Grand Master.

Mr. Niemeyer has been a member of the Masonic Fraternity since 1910. A student of Masonic ritual and Masonic government, he was appointed a Dis-

trict Deputy Grand Master in July, 1921, which position he held until 1929, when he resigned. He is a member of Loyal Chapter No. 233. R. A. M., Apollo Commandery No. 1. K. T., and Medinah Shrine Temple.

At this time he is first assistant State's Attorney of Cook County, but elected Judge of the Superior Court of Cook County last June, he will assume that office the first Monday in December.

SOME RECORDS OF SERVICE

Herman L. Rockenbach, who was 91 years of age on January 5, 1934, is the oldest living secretary in Masonic circles in the State of Indiana. Raised to the Sublime Degree of Master Mason April 4, 1882, in Pythagoras Lodge No. 255 New Albany, Ind., he became secretary of the lodge December 18, 1888, serving thus far almost 46 years.

Willis Darwin Engle, born October 22, 1846, was made a Master Mason in Mystic Tie Lodge No. 398, Indianapolis, June 14, 1869. Nine years later he became Secretary of that lodge, which he served until his death, November 1, 1925, or 47 years. He thus holds the record for tenure of office in Masonic bodies of Indiana during the period from 1847 to 1933. He also held high office in other York Rite bodies and was a Scottish Rite Mason.

Five other Masons served as Secretary of their lodges 40, 41, 41, 42 and 44 years respectively. Twenty-seven, some of whom are living secretaries, have served in that capacity 30 or more years, and 96 have served from 20 to 30 years.

EIGHT 33° MASONS IN ONE CHURCH CONGREGATION

The First Congregational Church of Columbus, Ohio, one of the notable churches of that denomination, has among its members eight Thirty-third Degree Scottish Rite Masons of the Supreme Council, Northern Masonic jurisdiction. They are as follows: the Rev. Dr. McSylar H. Lichliter, 1928, pastor of the church; S. B. Nace, 1916; James J. Thomas, 1920; W. D. McKinney, 1924; C. S. Plumb and W. E. Jones, 1931; H. R. Hartman, 1933, and Judge J. E. Slater, 1897, senior of the list. The Rev. Dr. Washington Gladden was pastor of this church for thirty years.

FORTY YEARS OF HARMONY

Brother R. Franz Reissmann, known to thousands of Masons who have had the pleasure of listening to his playing of the organ in a number of Masonic temples in Boston and vicinity, recently celebrated the 40th anniversary of his association with a famous old church

in Roxbury, Massachusetts. His record both as a church and Masonic organist is probably unequalled hereabouts.

This old church, the First Universalist Church in Roxbury, built in 1821, was burned in January, 1894. It stood in old Guild Row at the corner of Dudley, Washington and Roxbury Streets. While services were being held in the chapel, which escaped the fire, Brother Reissmann began his services on March 10, 1894. The cornerstone of the new church on Buena-Vista Street, Roxbury, was laid in September, 1894, by Most Wor. Otis E. Weld, Grand Master of Masons in Massachusetts, and officers of the Grand Lodge, Wor. Albert E. Carr, Washington Lodge, assisting.

Dr. Rexford was then minister of the church. Beginning with the dedication of the new church on September 18, 1895, Rev. Frederick W. Hamilton, D. D., now Grand Secretary of the Grand Lodge of Massachusetts, became its minister. He was followed by Rev. Harry Holden, Rev. Stanley Spear, Rev. L. B. Walker and Rev. Harold T. Merrill, the latter of whom is now minister. During all these forty years Brother Reissmann has not missed one Sunday morning service.

On the evening of March 14th last, he gave an anniversary organ recital at the church which was largely attended. It was followed by a reception in the chapel of the church. Felicitations were many and flattering. In the organ recital Bro. Reissman was assisted by William W. Walker, baritone, for many years director and soloist at the church.

It is hoped that our talented brother may long be spared to dispense that "harmony which is part of the strength and support of any institution, more especially this of ours".

SIGNIFICANT CHANGE

One thing is being observed in the Masonic field which seems a little unusual. Reports received from the managers of several Masonic homes indicate that there is a lessening of applications for admission to homes. Those much interested in the matter say that this is not due to any increase in employment, but is traceable to the large number of dimits and suspensions which have been taking place in the Masonic world during the last three or four years. It is claimed that these exits from the fraternity represent a class of individuals who are more likely to become a charge upon the fraternity than the average Masonic member. It cannot be forgotten that during the boom days the Masonic fraternity lost its equilibrium and went out in the field to see how many candidates it could rake in. Open solic-

itation took place, and it was no unusual thing for a lodge of 300 or 400 to raise as many as 50 or even 100 candidates in a single year. The whole fraternity became possessed of but one idea, and that was increase in membership and more money coming in.

Naturally a lot of men came into the fraternity who could not afford to be members of the Masonic society. A lot of fellows who joined did not have any business in the Masonic fraternity, because they did not know what it meant, and for them it can have no direct appeal. The result is that this class of Masonic applicants are dropping by the wayside, leaving the more substantial class in the society. It is believed that if this decline in membership continues, we are going to reach a point where the demand for admission into our Masonic homes will assume a normalcy which will enable grand lodges to continue with their institutional charities without overburdening themselves.

Freemasonry is a luxury. It was never intended for the great majority, because it does not offer those features which the average individual is looking for, when he considers his personal likes.

The secretary of one of the biggest fraternal organizations of the world which has an insurance feature connected with it, told the writer just the other day, that if it had not been for the insurance feature, this organization would have gone under and ceased to exist. Inasmuch as Freemasonry has no insurance feature, no fraternal endowments, no sick benefits, it is surprising that it has continued for two hundred years and grown stronger as the days went by, and it is a matter of congratulation that offering no emolument of any kind, the fraternity has been able to weather the present financial storm in the manner that it has.—Delmar D. Darrah, 33°.

A MASONIC BED-QUILT

The increasing public display of Masonic jewels and insignia is now looked upon as unseemly and reprehensible, but seventy-five years ago the Freemason seems to have been prone to make a boast of his connection with the Craft. Lodge meetings were quite commonly advertised beforehand in the newspapers. Actors and theatre managers would head their playbills with Masonic emblems; hotels and taverns kept by Freemasons could be distinguished by the outward signs displayed by the landlord; and a commercial traveller, writing to the *Freemason's Magazine* recommends his brethren to follow his example, and "look for the exhibition of some of our emblems." An

enterprising manufacturer at Bolton introduced a Masonic waistcoat "made of wove masulla" and "chast in design." This was probably a successful venture, for a year or two later we find the same gentleman putting on the market a Masonic bed-quilt under the patronage of the Prov. G.M., the Dep. Prov. G.M. and other distinguished Brethren of Bolton, "in which town he has disposed of a large number of them." The M.W. W.M., the Earl of Zetland, in forwarding a post office order in payment for one, was pleased to say that "he very much admired it."—*Freemason (London)*.

WHY THE MASTER SIGNS THE MINUTES

Signing the minutes recorded by the secretary is one of the duties devolving upon the master of a lodge. It should never be performed in a perfunctory manner or without reading over that to which he is affixing his signature. This act, which may seem of no significance, in reality is of considerable importance. Not only is it enjoined by the code, but it emphasizes the idea that the master is responsible for all the official acts of the lodge.

Many persons, even some of the brethren, hold the erroneous belief that Masonry is democratic—that it is governed from the floor, that a lodge meeting is subject to the same rules of parliamentary practice as any assembly of citizens of equal rights. Such a notion is far from the truth. Though modern usage has softened some of the exterior signs, the fact remains that Masonry is an organization of decidedly autocratic structure. It is built upon and about the idea of highly centralized authority. And the Master is the autocrat of the lodge. He is no mere presiding officer, subject to Roberts' Rules of Order and dependent upon the will and whims of those assembled before him. He is the leader, not the creature, of the lodge. He has the power to guide debate, recognize what speakers he pleases, terminate the talk when he wills and close the meeting at his own pleasure. And there is no appeal from his decisions save to the grand master of the grand lodge.

He is thus made the one man who is to "run" the lodge, but the almost absolute powers conferred upon him carry with them an equal amount of responsibility. In case of trouble or question he is the person who is called upon the carpet to answer to the grand master of the grand lodge. His position demands that he know and sanction every official act of the body over which he rules. He is required to sign the secretary's minutes in attestation of this fact.

—*Masonic Chronicler*.

SIGNS OF DISCONTENT

Under this ominous title there appears an article in the *Masonic World* of San Francisco, giving a side-light on the recent annual meeting of the Grand Lodge of California. The incident described is of local concern to the brethren of California, and one in which we have no intention of meddling. The merits of the controversy must be left to their own consideration, and the matter is of general interest only in the broader sense that it may reflect conditions which are arising in other jurisdictions.

It appears from the article that there have been murmurings as to expenditures by the grand lodge for administrative purposes by brethren "who believed the pruning knife could be used to good effect on the somewhat luxuriant financial set-up of the grand lodge." The master of one of the lodges embodied the demands for stricter economy into concrete form and presented to the grand lodge a resolu-

tion which provided for drastic reductions in salaries and expense accounts.

We quote from the article as to what happened: "The resolution was read in startled silence. It came before the grand lodge in regular form and a viva voce vote followed. The best evidence is that the vote was close; that it was impossible to decide from the volume of sound whether the proposition voted upon had lost or been carried. However, the grand master ruled that the

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noes had it. At once brothers all over the house demanded a rising vote. It was, to say the least, unfortunate that this natural demand was not granted, or, better still, that a poll of the lodge was not ordered. The grand master still persisted in holding his ruling as final. It would have been well had someone exercised the final right in such a case and appealed from the grand master to the grand lodge."

In the last sentence of the quotation lies the point of general interest in the controversy. Is an appeal from a decision of the grand master to the grand lodge a permissible Masonic procedure? It is not a new question and there is no agreement on the answer. A few years ago at the annual meeting of a neighboring grand lodge some one had the temerity to attempt to appeal from a decision made by the grand master. A past grand master arose and said: "This is a deliberative establishment and it is conducted under the laws of Masonic decorum, and there is no appeal from the decision of the grand master. This is his ancient prerogative. Under the Ancient Landmarks, no matter how many mistakes the grand master may make, we accord him the highest respect and cannot appeal from his decisions." That ended the appeal.

Just wherein the highly debatable Ancient Landmarks prescribe that the authority of the grand master is greater than that of the grand lodge when assembled is not known. The grand master speaks with oracular finality when grand lodge is not in session, but when that body assembles it is the supreme authority of the craft. If a grand lodge sees fit to surrender its sovereignty to its grand master, that is its affair, but it is not clear where he has the inherent right to set aside or override the will of the representatives assembled. Masonry has not been a pure democracy since the days of the general assembly, when every member enjoyed equal rights at such a gathering; if the grand master is greater than the grand lodge then it is not even a representative democracy.

Grand lodges are almost universally governed and controlled by the official ruling group, including the past grand masters and those who have been active in grand lodge work. There is no group better qualified to conduct its affairs wisely and in the best interests of the craft. However, the representatives who face the Grand East constitute the grand lodge, a pleasant fiction so far as practise is concerned, but a reality when it comes to a test. The time appears to be coming, as Brother Morcombe pungently says in the *Masonic World*, when the oft-repeated statement of grand masters that "this is your grand lodge" will be taken at its face value.—*Masonic Chronicle*.

DISCORD IN THE ORIENT

California Masons and Masonry are in close touch with the Craft in the Orient. The constant movement to and fro of brethren have given many a first hand knowledge of the difficulties that affect the fraternity across the Pacific. The Grand Lodge of California has been especially interested in the establishment and growth of a regular and respected Masonry in the Philippines. The insular body, when formed, was molded upon our Grand Lodge. In case of doubt or lack of specific legislation covering any disputed point, we understand that law procedure or precedent of this jurisdiction is accepted as authority.

As for Masonry in China, in spite of great difficulties caused by the disturbed conditions in that ancient land,

our own brethren have been very sympathetic and have sought to be helpful. There is evident a closeness of thought, as becomes a strong and experienced organization seeking to encourage and protect a weaker band of brothers at far outposts of the Craft.

For the reasons touched upon we of California have an abiding interest in the Orient. We have appreciated the peculiar situation in the Philippines, caused by the presence of bodies bogus, irregular and clandestine, some of them radical in aims and methods. In fact some of these organizations have attempted to establish themselves in our territory, so that knowledge of such interlopers and imposters have been of first hand.

Also we have recognized that Masonry in China has been wisely advised, and the lodges there have been

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so conducted as to earn the respect and regard of all visitors from the American mainland and elsewhere. Therefore our brothers are disturbed by recent reports of a rift in the harmony hitherto existing. They are hoping that a spirit of fraternal accommodation may serve to soothe and dissipate any discord. For in those outlying parts of the world any division will be taken advantage of to weaken the influence and lower the prestige of the Craft.

China being in a Masonic sense unoccupied territory, is open to any Grand Lodge, which may establish there its own lodges as will or opportunity prompts. As might be expected the first Craft bodies were formed by brothers from the British Isles, whose business or other mission necessitated extended residence in the Orient. It is true that wherever British influence extends or any considerable number of Britons are brought together there Masonic lodges are to be found, conducted with the same dignity and punctilious regard for established custom as in the home land. One of the oldest and most honorable of American jurisdictions is also represented by lodges in China. We refer to the Grand Lodge of Massachusetts, which has several constituent bodies in the Far East. Between all these lodges, all warranted by English-speaking countries, there had always existed a perfect harmony and spirit of fraternal helpfulness. The officers have consulted with each other on every matter affecting Masonic interests. This happy condition has long prevailed, without outside interference until within the last few years.

To those of us who had the pleasure, something more than two years ago, of greeting and listening to Grand Master Dean of Massachusetts there came knowledge of a situation beyond the Pacific that portended trouble. The distinguished brother was in San Francisco on his way home from the Orient. In the course of his trip he visited the lodges of China, holding allegiance to the Grand Lodge over which he then presided. He told of efforts being made at Shanghai to secure authority for establishment of another lodge. In his judgment, fortified by consultation with officials of all the obediences mentioned, he declined to issue the dispensation requested. It was known that the parties if disappointed intended to ask the Grand Lodge of the Philippines for authorization to form the lodge.

Almost coincidentally with this a consultative committee was established at Shanghai, composed of representatives of the English, Irish, Scotch and Massachusetts Lodges. The Grand Lodge of the Philippines was also invited to join in the deliberations of

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this body, but declined to take part or to be bound by its decisions.

As was expected those denied authority to form a new lodge, in so far as Massachusetts was concerned, presented their petition to the Grand Master of the Philippines, by whom it was at once granted. Thus Amity Lodge of Shanghai was formed late in 1931. This too in spite of protests made by the four Grand Lodges already represented in the city. Technically the Filipino authority had a perfect right to exercise its own judgment in the matter. It is sovereign in a Masonic sense, and China open to any and every governing body of the Craft within which to establish lodges as qualified petitioners may be found. But by most of us the decision will be considered unwise. The insular Grand Lodge is comparatively young and is without experience except such as could be gleaned within its own narrow limits. On the other hand the Grand Lodges of England, Ireland, Scotland and Massachusetts, carefully and thoroughly informed by their lodges long established in China, and with a knowledge of world conditions and the place of Masonry in many countries, have had but one thought in mind—how best to serve the welfare of the lodges they had planted and nourished in an alien soil. The desire to know all the facts before pronouncing upon the case presented led Grand Master Dean upon the far journey of which we have already spoken. He had first consulted with the British Masonic authorities in London, and gave attentive ear to those who were vitally interested at Shanghai and elsewhere. There was no racial question involved, for in the established lodges there is a considerable proportion of Chinese brethren. They are held in high honor, and their membership is an added credit and source of strength to the Craft.

There appears to be a further motive for the action taken by the Filipino Grand Lodge. Since the warranting of Amity Lodge at Shanghai, authorization has been received from the same source for the establishment of other lodges at Nanking and Canton. All these are made up preponderantly of Chinese nationals. The avowed purpose is that these and perhaps others to be formed shall unite to constitute a national Grand Lodge of China, under the auspices of the Grand Lodge of the Philippines. The unwisdom of such a course is apparent to every Mason conversant with the situation in China. The brothers concerned, whatever may be their individual Masonic qualities, are not yet fitted to pass from a state of tutelage to that of control of an independent Masonic

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body. Meanwhile the harmony that has so long prevailed, and that was an object lesson of great value, is broken, and the outlook is darkened by the possibilities of continuing dissension.

The consultative committee, representing the Constitutions mentioned, unanimously recommended the suspension or fraternal relations with the Grand Lodge of the Philippines. This local action was later confirmed by a meeting in London last July, attended by representatives of the four interested Grand Lodges, and these in turn have acted to carry the recommendation into effect. As a result brothers on both sides are forbidden to visit or to hold Masonic intercourse with each other.

The position of those most vitally concerned for Masonic peace and for the future of the Craft in the Orient is expressed in kindly terms by the president of the Board of General Purposes of the Grand Lodge of England. V. W. Brother McLaren said: "While it is by no means the purpose of the four Grand Lodges to place obstacles in the way of the practice of Freemasonry among Chinese nationals, under proper regulations, it is their considered opinion that, in the present condition of that country, the continued warranting of new Lodges, largely Chinese in membership and influence, with the objective of bringing into being a sovereign Grand Lodge of China, is detrimental to the highest interests of the Order."

Those of us who have followed with interest and admiration the progress of real and enthusiastic Masonry in the Philippines are seriously concerned because of the situation that has thus arisen. The whole matter was slated to come before the annual communication of that Grand Lodge meeting in February. We look anxiously for a report of the discussions and the action taken. We trust it has been such as to avoid any widening of the breach, and looking forward to the resumption of harmonious relations. The American brothers, who are of place and influence in that body of Craftsmen, will, we are sure, do whatever is possible to re-knit the severed bonds of fraternal relationship in the Orient. With further information we will return to the subject.—J. E. MORCOMBE in *The Masonic World* (Calif.).

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30,000 timber cutters, working four months per year, at 8d. per hour	£5,824,000
80,000 stone-hewers at 1/4 per hour	93,184,000
70,000 carriers at 1/- per hour	61,152,000
3,300 foremen at £5 per week	6,006,000
150,000 unskilled labourers at 8d. per hour	87,360,000

£253,526,000

Further enormous sums must be added for the purchase of the site (2 *Samuel, xxiv, 24*; 1 *Chronicles, xxi, 25*), the cost of the building materials (1 *Chronicles, xxii, 14*), the internal decoration (2 *Chronicles, iii, 6*), the sacred vessels (*Ezra, viii, 27*), and—assuming that all the Temple was overlaid with gold in the same proportions as the Oracle, for which 600 talents were reserved (2 *Chronicles, iii, 8*), thus requiring 2,700 talents—not less than £14,782,500 must be added for the overlaying with gold.

The full cost, including building materials, purchase of site, internal decorations, and the sacred vessels, would be somewhere in the neighbourhood of £400,000,000. Against all this must be reckoned the colossal sums which David amassed (1 *Chronicles xxii 14*)—100,000 talents of gold or (assuming the talent to equal £5.475), £547,500,000; 1,000,000 talents of silver, or £342,000,000, and out of the privy purse £18,819,000 (1 *Chronicles, xxix, 4*), a total of £908,319,000.—*The Freemason (London)*.

On the basis of the above calculations which are in English pounds sterling and reckoning five dollars American money to the pound, it will be seen that the Temple itself would cost \$1,267,630,000, or with the land, internal decorations, sacred vessels etc., some \$2,000,000,000.

Including the colossal sums amassed by David, which our contemporary mentions as £908,319,000, we have the gigantic sum in dollars, of \$1,541,595,000.

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The fact that the above hypothetical statistics are based on the English scale of wages, i.e., 8d. (16c) per hour for timber cutters, 1/4 (32c) for stone hewers, 1/- (24c) for carriers, £5 (\$25) for foremen and 8d. (16c) for unskilled labor, still leaves the total sum far short of American standards, which by the same process of calculation, would raise the ultimate estimate to astronomical dimensions. In the light of these figures, it is interesting to note that in the good old days of King Solomon the budgets approximated the present figures of the government at Washington, D. C., so why should the spirit of American mortals be proud (?) at the outpouring of money in these days.—[Ed.]

TWO VETERANS

Charles W. Wheeler, aged 93, a Confederate soldier under the immediate command of Gen. Robert E. Lee, died December 19, 1933, at the Masonic and Eastern Star Home, Washington, D. C. He was a member of Osiris Lodge No. 26, of that city, for many years.

Orange S. Firmin, aged 92, who became a Mason 67 years ago in Harmony Lodge No. 17, Washington, D. C., and who was elected for the 50th consecutive year as treasurer of that lodge on December 12, 1933, died in Washington at the residence of his son John C. Firmin, December 28th. He fought in the Civil War, Company B, Seventh Connecticut Volunteers.

**VETERAN CONNOISSEUR OF
 MASONIC ARCHITECTURE**
 Worcester, Mass.
 March 18th, 1934

Mr. Alfred H. Moorhouse,

Dear Sir and Brother:

For a long time I have been a reader of *MASONIC CRAFTSMAN*, have always admired your writings and mild criticisms at times of some of our prominent members of the Grand Lodge. . . Today have read the 1934 January issue; the article *Masonic Architecture* to me is very interesting, the House of the Temple in Washington, D. C., have visited several times, it is really beautiful to the eye, at the same time brings the real seriousness of Masonry to one's mind, while he is looking at the different kinds of marble and beautiful workmanship all over the building. The George Washington Memorial at Shooters Hill as yet I have not seen (hope to soon), but on read-held there, and the enormous amount of ing the accounts of the several big times money that has already been spent, also quite an amount wanted yet, to me does not consistently line up with our teachings, especially at the present and past few years when the call for the relief

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of the distressed and worthy has been such a drain and pull on all Mason's treasuries. Of course I have contributed my mite; while it (G. W. memorial) is a great show to the world and coming generations, to me it looks like money lavishly spent. The Temple in Detroit, Mich., last September I spent one day along with custodian looking it all over, while it is a very large building I do not look on it as a great Masonic nor commercial building, but it will be a very sore and large *union* on all Masons' feet for quite a few years to come, pulling hard on the strings of all their pocketbooks. Bro. Moorhouse, for some years back I have been collecting cards and views of buildings used for Masonic purposes and, while taking in a Century of Progress Fair at Chicago took in quite a few states sight-seeing. My particular hobby was going through Masonic buildings in the different cities I visited: in New York, Michigan, Illinois, Indiana, Wisconsin, Kentucky, Ohio, Pennsylvania and Province of Ontario, going through four State Masonic Homes, also four State Capitol buildings. . . The one building to me that is really Masonic is the Scottish Rite Cathedral at Indianapolis, Ind. My collection of cards and views number close to thirteen hundred different ones, the several Masonic Homes that have quite a few different buildings I count as only one. Have quite a few cards from Ontario, Quebec, Sweden, Jerusalem, Scotland and England. This hobby or fad, as some call it, to me is very fascinating, interesting and instructive. . . Of course you will readily observe from my signature, the stock I come from, while I was born in Hamilton, Ont., educated and learned trade in Brantford, Ont., born of Scottish parents Sept. 11th, 1856, have lived in Worcester since Oct. 2, 1879, became a Mason in Quinsigamond Lodge, May 16th, 1890, elected master Oct. 24, 1913, affiliated in all the York and Scottish Rite bodies of our city, Massachusetts Consistory of Boston, also Aleppo Temple. . . Pardon my rambling remarks, and wishing you success and prosperity, I am, yours

Cordially and Fraternally,
J. McL.

ENGLISH NOTES

The quarterly communication of the United Grand Lodge of England was held in the new Grand Temple at Freemasons Hall, March 7. The accommodations were taxed to their utmost capacity. Pro Grand Master Lord Amptill presided.

A substantial amount was contributed from the Grand Lodge Fund of Benevolence for the relief of suffering due to the recent earthquake in India.

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A special trusteeship was created to handle the legacy of the late Capt. Frederick Phillips of Loyal Lodge No. of £70,000. The purpose of the legacy was to found a Masonic charity, but Captain Phillips intimated that, while he did not wish in any way to fetter the grand master's discretion he desired that the Freemasons' Hospital should be remembered.

On January 30th the Earl of Shaftesbury, Provincial Grand Master for Dorset, Eng., was presented an oil portrait of himself in the presence of the largest gathering of Freemasons ever assembled in that province.

Lord Amptill, with other ranking members of the United Grand Lodge of England, were present. In extending greetings of the United Grand Lodge Lord Amptill, after referring to the 30-years' service of Lord Shaftesbury as Provincial Grand Master, spoke of him as a type of English gentleman who, with the advantages of rank and fortune, made themselves available for the governance of the Fraternity while they fought for civil and religious liberty. He stated that the working classes of England never had a greater friend than the grandfather of the present Provincial Grand Master for Dorset, for he stood up fearlessly against their oppressors. Continuing, he said that Lord Shaftesbury had served in the army, and since then had devoted himself to many public duties in Dorset, Ireland, in London and at Court.

Impressively reminding his listeners with their great obligations and duties, Lord Amptill declared:

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other countries, notably in Germany, Freemasonry is on the verge of extinction, indeed, it appears to have already happened. How thankful we ought to be for the position we enjoy in this country. We must not regard these things with any vainglorious boasting, but they should make us more humble than ever and more than ever determined to be worthy of the blessings which we have enjoyed and the great power and prestige which has been put into our hands by Almighty God. The whole world is looking to English Freemasonry for an example, and believe me, everything we do they know about. Don't let us be let down by anybody. The power and value of Freemasonry depends upon every lodge and upon every individual Mason. Every time you go to a Masonic meeting you are keeping up the honor of the Craft and doing something to promote and strengthen this great spiritual force for the good not only of yourselves but of the country and Empire, and, indeed, the whole world."

A number of Masons were recently appointed to London Chapter Rank, R.A.M., under the auspices of St. James's Chapter No. 2, and invested by the Pro First Grand Principal, Lord Amptill, at Freemasons' Hall in that city. Other notables who participated in their respective stations were: C. R. I. Nicholl, Lord Cornwallis and Sir Colville Smith.

MASONIC ITEMS

The fourteenth annual convention of the National Sojourners will be held at Columbus, Ohio, June 21, 22 and 23, 1934. The local committee is making every preparation to care for the delegates, all of which points to the forthcoming convention being one of the most interesting and important of National Sojourners history.

The owner of a plot of ground in Kawit, Cavite, near which stood the building which housed the first Masonic lodge in the Philippine Islands, offered to donate it to the grand lodge of those islands for memorial purposes. This offer was made known when the owner learned that it was the wish of the grand lodge to erect a suitable memorial in perpetual commemoration of that auspicious event. At the recent annual communication of that grand lodge the retiring grand master recommended that the incoming one accept the gift and that the committee on commemorative monuments be instructed to prepare the plans for a suitable monument, together with an estimate of the cost, for the approval of the grand lodge at its annual communication in 1935.

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Annawon Lodge No. 115, West Haven, Conn., had the pleasure recently of raising to the Sublime Degree of Master Mason six former DeMolays. Five of them are ex-Master Councilors of West Haven Chapter, Order of DeMolay, and the other was the then present Master Councilor. All of the six are recipients of the "Savitt Jewel" which is given to the DeMolay that does the most for the order during the year. Two of these are holders of the "Legion of Honor" of DeMolay.

Those mentioned are: Harold Barnes, Arthur Huber, Charles Brownell, Ernest Goodyear, Howard Gates and Russell Jones. The two first named are holders of the "Legion of Honor" decoration.

Six new Ancient and Accepted Scottish Rite Chapters were added to those in the British Empire during 1933, one in Western Australia, one in the Transvaal and four in the provinces.

The usual order of father raising son was reversed on March 16th in Hiram Lodge No. 18, F. & A. M., Delaware, Ohio. On this date the unique event of a son raising his father to the Sublime Degree of Master Mason took place. The Grand Master, Sam H. Squire, was present, and Ralph J. Gooding, the youngest master in Ohio, presided.

Winamac Lodge No. 262, Winamac, Ind., presented Judge George Burson a white leather Masonic apron as a gift in honor of that venerable jurist's 97th birthday which occurred recently.

Judge Burson became a member of the above lodge, receiving the Master Mason Degree February 7, 1860. He is in good health, mentally alert and a staunch Jefferson-Jackson Democrat. He is a close student of state, national and international problems.

Col. James S. Wright, 101-year-old Civil War veteran, over 80 years a Mason, and considered the oldest Knight of Pythias in the world, died February 23rd. He joined the Order of the Eastern Star at the age of 96.

Colonel Wright was born on a farm in Spencer County, Ind., settled by his father in 1808. He spent the greater part of his life in that county. He was a member of the Indiana Legislature in 1866, and was on the military staff of Governor Hovey. He attributed his long life to never having used tea, coffee, liquor or tobacco in any form.

Augusto Barcia, who held the office of Sovereign Grand Commander of the Supreme Council, Scottish Rite of Spain for a number of years, resigned recently and was succeeded by Jose

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Maria Rodriguez. M. Hernandez succeeded M. H. Barroso as Grand Secretary General of that Supreme Council.

The International Conference of the Scottish Rite Supreme Councils of the World was scheduled to take place at Havana, Cuba, during the fall of this year. At a meeting on February 12, the Supreme Council of Cuba, realizing the unsettled conditions in that country, deliberated on the matter, and it was decided to suggest to the Supreme Councils that the International Conference be postponed to 1936. It was also thought that world conditions generally would be materially improved by that time.

Masons of Johnstown, Pa., claim the unique distinction of having four lodges the average age of whose masters is less than that of any other city in the United States having four lodges:

Cambria Lodge No. 278, has the youngest master, George L. Conrad, 30 years of age. Conemaugh Valley lodge No. 692, Joseph E. Kuntz, Master, is 30. Johnstown Lodge No. 538, Edwin D. Lucas, Master, is 36. Edgar W. Matthews, Master of Sunnehanna Lodge No. 742, is 37. The average age is 33 years.

The Police Square Club of Southern California, which was organized in 1930, has officiated in conferring the Master Mason Degree on 102 candidates within its vicinity. It has several ritualistic teams and on a number of occasions has had as many as three of these teams conferring degrees the same evening. Recently at two such services all the chairs were filled by past masters who are members of the club.

WHERE IS YOUR APRON?

The brethren met on the brow of a hill, away from the noise and clamor of the city. As refreshments were concluded the light from the sun in the West grew fainter and fainter, until the gloaming passed into darkness. But to the East that beautiful silver orb of song and ancient mystery was seen peeping through the limbs of the trees. Gradually it rose higher and higher, bathing in a splendor of soft silken light the approaching night.

No artificial lights distracted the eye or soul from the still sweet beauty of the surroundings and the earnestness of the occasion. The topic of the evening was: "When and where did you get your apron; where is it now, and what does it mean to you?"

Every one of the twenty-five young Masons present responded to that topic.

John B. Vesey, 33°, editor of the *Scottish Rite Torch*, published in Mem-

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phis, Tenn., was present. In his story of this inspiring event he tells as follows something of what two of the speakers said, and appeals to Masons to hold on to the ideals of the Craft:

"Here gets up a big old boy and tells when and where he got his apron, and said, 'Mamma's keeping it for me. She knows how I treasure it and she'll take good care of it. I hope I can live my life, so that apron will be just as white when it's placed on my earthly remains as it was when I got it.'

"Another told when and where he got his and then said, 'Mine is in my trunk. I am taking good care of it,' etc. No one asked him, but possibly his Mamma has passed on.

"What about you? Maybe the world has buffeted you about and possibly your ideals are not as strong as formerly, but don't you feel you owe it to these youngsters who are to follow, to these youngsters who are to follow, to these youngsters who are to follow? The Mason try to hang on to them? The Mason who joins today is imbued with the same high ambitions and ideals that you same high ambitions and ideals that you had when you joined years ago. Don't refer to Masonry lightly, and especially in their presence. The older fellows who know you would know you didn't really mean it, but the kid might take you seriously. Don't take his ideals away from him.

"You remember the story of the pioneer, who crossed the raging stream after using every ounce of energy and every bit of experience he possessed, fell exhausted on the bank. When he had rested, he began to build a bridge over the stream he had just crossed. 'Why do you build that bridge,' his companion asked, 'you'll never cross here again,' and the man replied, 'Another shall follow me, perhaps a younger man, less tough of fibre and less experienced. He might be carried away and destroyed. I am building the bridge for him.'

"If that man were willing to build a bridge that a younger and less experienced man could cross, without even knowing that such a man did or would exist, I am sure you will always be careful to guide a younger man's steps over the swollen streams of Masonic

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pitfalls, such as indifference, lack of interest and loss of ideals. Set him a good example. Build a Masonic Bridge for those who follow."

CHIPS IN THE QUARRY

Wisdom is often nearer when we stoop than when we soar.

Talent is that which is in man's power; genius is that in whose power man is.

He is the freedom whom the truth makes free, and all are slaves besides.

The slander of some people is as great a recommendation as the praises of others.

You cannot have a shadow unless there is a bright light shining somewhere.

Life is only rich when it moves toward a truer, deeper life beyond.

The glory of Masonry is in the spiritual beauty which shines through its symbols.

Morality is the grammar of goodness. One should learn to enjoy the realities of the present moment because there are no other realities. Yesterday is a memory and tomorrow a dream.

Luck is a peculiar thing. The harder you work the more of it you have.

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EDITORS NOT ONLY ONES WHO CAN MAKE MISTAKES

An aditor of a weekly newspaper commenting on the fact that his paper sometimes made mistakes in its news columns, says he had made more in his last issue and that a good subscriber told him all about it. He goes on to relate that about the same day there was a letter in his postoffice box that did not belong to him; he called for No. 98 on the telephone and got 198; he asked for a spool of No. 50 thread and got No. 60; he got his milk bill and there was a mistake of ten cents in his favor; he felt sick and the doctor said he was eating too much meat when he hadn't tasted meat for two months; the preacher turned in his church notes with the name of the ladies' aid society president misspelled and the editor got the blame for it, and the garage man said the car was missing because it needed a new distributor, he cleaned a spark plug and it has run ever since. Yes, indeed, editors do make mistakes—and about every thousand years, so do other people.

WE OFTEN CONDEMN WHAT WE DO NOT UNDERSTAND

I listened to a man, with much brains and little cash, talk. I saw a man with much cash and little brains laughing at him and scoffing at his theories. I considered the poor man rich and the rich man poor. What do you think?

It is true, the rich man set riches as his goal and achieved it. I wouldn't attempt to laugh that off because it took perseverance and ability of a kind to achieve it. He is to be commended for his measures of success, even though it be only financial success.

On the other hand, the poor man never aspired to riches. He was too busy enriching his mind to bother about money. Maybe he should have given at least a corner of his brain to the money problem, but that is a point of view.

But here is my reason for preferring the poor man's estate. His riches, the riches of the mind—knowledge, can never be taken away from him, the rich man may lose his wealth of money and die poor in both mind and estate.

Many are the men who base their estimates of men on cash. I have never bowed my knee to the rich in cash, but have ever been ready to admit that the man with a better mind than mine, is a better man than I. The poor man was rich.

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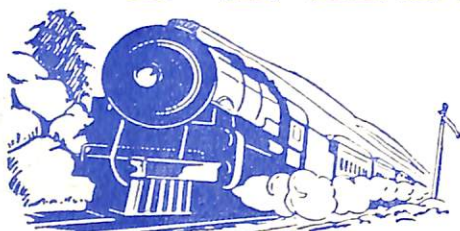
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